

Matthew (Matt. xxvi., xxvii.); according to St. Mark (Mark xiv., xv.); according to St. Luke (Luke xxii., xxiii.); according to St. John (John xviii., xix.)

PAS'TORS. Duties of pastors, teachers, and other superiors, their authority, Ex xviii. 13; Lev. xxiv. 22; Num. xi. 16, 24; xxv. 4; Deut. i. 13, 17;

x. 1, xiii. 1; xvii. 9; xviii. 8; xix. 11; Acts xx. 28, 31; Rom. ix. 3, xii. 8; xiii. 1; 1 Cor. iv. 14; 2 Cor. xi. 28, 29; Tit. ii. 1; iii. 1; Heb. xiii. 17; 1 Pet. ii. 13).

PA'TIENCE OF GOD towards men (Gen. vi. 3; Ex. xxxiv. 6; Num. xiv. 18; Ps. lxxxv. 15; cii. 8;

3; xii. 12; xv. 4; 2 Cor. vi. 4; Gal. v. 22, Eph. iv. 2; 1 Thess. v. 14; 1 Tim. vi. 11; 1 Peter ii. 20; 2 Pet. i. 6; Heb. xi. 25; James v. 7).

PA'TRIARCHS. This name is applied to the heads of families before the time of Moses, who worshipped the true God: Adam, Lamech, Noe, Sem, Phaleg, Heber, Abraham, Isaac, Jacob and his twelve sons. (See 1 Paral. viii. 28; Tob. vi. 20; Acts ii. 29; vii. 8, 9; Heb. vii. 4).

PATRO'BAS, a Christian of Rome, saluted by St. Paul (Rom. xvi. 14).

PAUL, ST., apostle of the Gentiles. His original name was Saul (Acts vii. 59; ix. 1; xiii. 1); he was of the tribe of Benjamin (Rom. xi. 1; Phil. iii. 5), born at Tarsus in Cilicia, and a Roman citizen by birth (Acts xxii. 3, 28); he was a Pharisee, brought up at the feet of Gamaliel (Acts xxii. 3); at first a fierce persecutor of the church at Jerusalem, dragging away men and women to prison (Acts viii. 3; xxii. 4); he obtained of the high-priest letters to Damascus to do the same there (ix. 2; xxii. 5); near Damascus he was surrounded by a bright light, and fell to the ground, when our Lord asked him, "Why persecutest thou me?" He asked, "Who art thou, Lord?" and was answered, "I am Jesus, whom thou persecutest." He at once yielded to grace, and was led blind to Damascus (ix. 4-9); Ananias, warned supernaturally, went to him, restored his sight, and baptized him (10-18; xxii. 6-16); he preached at Damascus, visiting Arabia for a time (Gal. i. 17), till the Jews sought his life, when he was let down from the wall in a basket, and he returned to Jerusalem (Acts ix. 20-26; 2 Cor. xi. 33); he labored there among Jews and Gentiles, till he received while in a trance in the temple a special call to the Gentiles (Acts xxii. 21; Rom. xi. 13; xv. 16; Gal. ii. 2, 8; 2 Tim. i. 11); he was then sent to Tarsus, by way of Cesarea (Acts ix. 30); St. Barnabas took him from Tarsus to Antioch, where they converted so many that the disciples were first called Christians (Acts xi. 25, 26); they took the alms of the faithful to Jerusalem in the time of famine (30); the Holy Ghost renews his vocation to the Gentiles (xiii. 2, 4), and he with Barnabas went to Seleucia, and then to Cyprus (4); there he struck blind Elymas, or Barjesu, a magician, who diverted people at Paphos, from the faith (6-11); converted the proconsul Sergius Paulus (7-12); from this time he is called Paul (xiii. 9, 13); he then preached in Perge, in Pamphylia (13), at Antioch, in Pisidia (14-50), at Iconium (xiii. 51-xiv. 5), at Lystra, where he cured a cripple, and where St. Barnabas and Paul were taken for Jupiter and Mercury, but where St. Paul was soon after stoned (6-18); at Derbe (19); thence they returned to Perge, and by way of Attalia to Antioch (20-25); they go to Jerusalem to consult the apostles on questions that had arisen (xv. 2); return with the decision of the council of Jerusalem (22, 30); St. Paul and St. Barnabas then separated, St. Paul visiting the churches in Syria and Cilicia to enforce the decree of the council (xv. 41; xvi. 4); at Derbe took Timothy as his associate (xvi. 1-3), and preached in Phrygia, Galatia, and Mysia (xvi. 6, 7); at Troas he was called in a vision to Macedonia (9), and sailed to Samothracia, Neapolis, Philippi (11, 12); converts Lydia (14); delivers a girl from an evil spirit (16-18); he and Silas condemned to be beaten and cast into prison; an earthquake followed, and the keeper was converted; set free by the magistrates (22-40); preaches at Thessalonica, Berea, and at Athens, in the midst of the Areopagus, con-



Los. i. 10; 1 Kings viii. 11; 3 Kings iii. 9; 2 Paral. x. 6; Ps. lxxxi. 4; Prov. xx. 8; xxvii. 24; xxix. 4; xxxi. 4; Wisd. i. 1; vi. 1; Eccles. vii. 6; x. 1, 24; Isai. i. 23, 26; x. 1; xxxii. 1; Jerem. xxii. 2; xxvii. 1; Lzech. xvi. 6, 12; xxxiv. 4; xlv. 9; Osee xiii. 10; Mich. iii. 9; Matt. xviii. 12, xxii. 21; xxiv. 45; John

cx. iv. 8; Eccles. viii. 12; Wisd. xi. 24; xv. 1; Isai. xxx. 18; Joel. ii. 13; Jon. iv. 2; Nah. i. 3; Matt. x. 27; Rom. ii. 4; 1 Tim. i. 16; 2 Pet. iii. 9).

PA'TIENCE IN AFFLICTIONS (Gen. xl. 1; Job ii. 9; vi. 2, Prov. xv. 18; xvi. 32; xxv. 15; Eccles. i. 29; Tob. ii. 12; Matt. v. 39; Rom. v.

PESTILENCE sent to punish the sin of David (2 Kings xxiv. 15).

PETER, ST., called originally Simon (Matt. iv. 18; x. 2); Barjona (Matt. xvi. 17), son of John or

struction of Jerusalem (Mark xiii. 3, 4); at the Last Supper refuses to let Christ wash his feet (John xiii. 6-10); declares that he will not be scandalized (Matt. xxvi. 33); his denial of Christ foretold (34, 35);

(x. 1-48); justifies it (xi. 5-17); arrested by Herod (xii. 3); miraculously delivered (4-19); presides in the council at Jerusalem (xv. 7-29); St. Paul tarried with him fifteen days at Jerusalem (Gal. i. 18); the gospel of the circumcision committed to Peter (ii. 8); addresses an epistle to the faithful in Pontus, Galatia, Cappadocia, Asia, and Bithynia (1 Pet. i. 1; and also a second (2 Pet. iii. 1). According to the uninterrupted tradition of the church, he was put to death at Rome, at the same time as St. Paul, to whom he alludes in his second epistle, and he there (2 Pet. i. 14) says that our Lord had signified his approaching death to him. For his primacy, see Matt. x. 2; xvi. 18; Mark iii. 16; Luke vi. 14; his commission to confirm the faith as infallible guide (Luke xxii. 32); as pastor of pastors (John xxi. 17).

PHACEE, son of Romelia, king of Israel, kills Phaceia, and usurps his throne, 759 B. C. (4 Kings xv. 25, 27); made war on Jerusalem (Isai vii. 1; 2 Paral. xxviii. 6); in one day he slew 120,000 men of Juda, and carried away 200,000 women, boys and girls, an immense booty (6-8), but releases his prisoners at the prayer of the prophet Oded (9-15); Thegathielasar carried off the throne of Neothali and many others,

and Phacee was slain by Osce, who formed a plot against him, 739 B. C. (4 Kings xv. 29, 30)

PETER (John i. 42, xx. 15-17), our Lord bestows on him the surname Cephas (Rock), (John i. 42); a Syriac term, rendered into Greek and made masculine by the word Petros, Peter (Mark iii. 16); whence he is constantly styled Simon Peter (Matt. xvi. 16; Luke vi. 14; ix. 20; John vi. 8, 69; xx. 2, 6); and so styles himself (2 Pet. i. 1); he was a native of Bethsaida, an brother of Andrew (John i. 44); Andrew, a disciple of St. John the Baptist, on the testimony of St. John that Jesus was the Lamb of God, told his brother Simon, "We have found the Messiah," and brought him to Jesus (John i. 29-42); he afterwards called them while casting their nets into the sea (Matt. iv. 18; Mark i. 16); he cured Peter's wife's mother of a fever (Matt. viii. 14, 15; Luke iv. 38, 39); our Lord teaches from his ship (Luke v. 3); after the miraculous draught of fishes, Peter left all and followed him (Luke v. 2-11), the reward promised him (Mark x. 28-30); he names Peter the first of his twelve apostles (Matt. x. 2; Mark iii. 16; Luke vi. 14); walks on the water at the command of Jesus (Matt. xiv. 23-31); asks an explanation of a parable (xv. 15; Mark vii. 17); acknowledges Jesus as the Christ, the Son of the living God, by revelation from the father (Matt. xvi. 16, 17); our Lord blessed him, declared him to be the rock on which he should build his church, and that he would give him the keys of the kingdom of heaven with power to bind and loose (18, 19); rebuked for urging our Lord not to undergo his passion and death (23; Mark viii. 32, 33); his answer at Capharnaum (John vi. 69); witnesses the Transfiguration (Matt. xvii. 1-9; Mark ix. 1-8, Luke ix. 28-36); obtains the tribute-money from a fish (Matt. xvii. 23-26); asks about forgiving injuries (xviii. 21; Luke xvii. 4); asks about the de-

struction of Jerusalem (Mark xiii. 3, 4); at the Last Supper refuses to let Christ wash his feet (John xiii. 6-10); declares that he will not be scandalized (Matt. xxvi. 33); his denial of Christ foretold (34, 35); he takes a sword (Luke xxii. 38); with our Lord in the garden of olives (Matt. 36-40); cuts off the ear of Malchus (51; John xvi. 10); denies Christ, is converted, and weeps bitterly (Matt. xxvi. 69-75; Luke xxii. 55-62; John xiii. 37, 38; xviii. 15-27); after the resurrection the holy women directed by the angel to tell St. Peter of it (Mark xvi. 7); Magdalen tells him (John xx. 2); he goes to the sepulchre (Luke xxv. 12; John xx. 6); our Lord appears to him (Luke xxiv. 34; 1 Cor. xv. 5); at the Sea of Galilee, St. Peter casts himself into the water in order to reach our Lord quickly (John xxi. 7), draws in the net (11); our Lord questions him, and commissions him to feed his sheep and his lambs, and foretells the manner of his death (15-19); Peter inquires in regard to John (21); after the ascension he perseveres with the rest in prayer (Acts i. 13, 14); says that one must be made a witness in the place of Judas (16-22); after the descent of the Holy Ghost preaches (ii. 14-40); three thousand are baptized that received his word (41); Peter and John cure the lame man at the Beautiful Gate (iii. 1-8); addresses the people (12-26); they are apprehended (iv. 1); Peter's address to the high-priest and ancients (8-12); forbidden to speak or teach in the name of Jesus (18); their reply (19, 20); Peter condemns the sin of Ananias and Saphira (v. 1-10); his shadow cures the sick (15); the answer of Peter and the apostles to the high-priest after the angel delivered them from prison (29); Peter and John go to Samaria (viii. 14); Peter's answer to Simon Magus (20-23); Peter healeth Eneas at Lydda (ix. 32-35); raises Tabitha to life at Joppe (36-43); receives Cornelius, the centurion, into the church in consequence of a vision



CRUCIFIXION OF ST. PETER.

PHACEIA, king of Israel, succeeds his father Manahem, 761 B. C. (4 Kings xv. 23); after a wicked reign of two years, he was killed by his captain Phacee, in Samaria, in the tower of the king's house near Argob (24, 25).

PONT'US. Arioch, king of Pont

Paral. x

QUARTUS, a Christian at Corinth (Rom. xvi. 23).

me

to minister to him (Matt. xxvii. 56), on

press of Zeb, and Oreb in the rock of Oreb (Judg. vi. 24, 25).

ZEB'EDÉE, husband of Salome, and father of the apostle St. James and St. John (Matt. iv. 21; x. 3; xx. 20; xxvi. 37, xxviii. 50; Mark x. 35; Luke x. 13; John xxi. 2).

ZEB'EE, king of the Midianites. He and Salmana opposed Gedeon (Jos. viii. 5-10); fled and are pursued (12); they had slain Gedeon's brothers on a mountain (18); he slew them (21).

ZEB'IDA, mother of Joachim, king of Juda. She

ZEL'PHA, daughter of Lea, given to Jacob by Lia, and bears him Gad and Asher (Gen. xxx. 9-13; xxi. 16-18).

ZE'NAS, a lawyer and disciple of St. Paul. The apostle says: "I have sent Zenas o. l. m. (lit. i. 13).

ZEPHRO'NA, a city north of the Promised Land (Num. xxviii. 9).

ZETHU'A, leads back 940 Jews from the captivity (1 Esd. i. 5).

ZI'O, second month of the Jewish Ecclesiastical year (3 Kings vi. 1).

ZORO'BABEL, son of Salathiel, of the royal race of David (2 Esd. xii. 1; Matt. i. 13; Luke iii. 27), or he may have been the son of Phadaia (1 Paral. iii. 18), and grandson of Sathiel. Cyrus delivered to him the sacred vessels of the temple (1 Esd. i. 11), and he was prince of those who returned (ii. 2; iii. 8; v. 2); he laid the foundations of the temple (1 Esd. iii. 8, 9; Zach. iii. 9), and restored the worship of God, and the accustomed sacrifices. After the interruption of the work the prophets Aggeus and Zacharius were inspired to encourage Zoro-



THE ANGELS OF THE APOCALYPSE WITH THE VIALS.

was daughter to Phadaia, of Ruma (4 Kings xxiii. 16).

ZE'BUL, made governor of Schem by Abimelech (Judges ix. 28). he informed Abimelech of Gai's revolt (31) and drove Gai out of the city (31).

ZECH'RI, a powerful man of the tribe of Benjamin, under Phacee king of Israel slew Masi's son of Achaz, king of Juda, with Ezrica, governor of the palace, and Firaia, who was next to the king (2 Paral. xxviii. 2).

ZELO'TES or **CANANEUS**, a surname of the apostle St. Simon (Luke vi. 15; Acts i. 13).

ZIPH, a city in the tribe of Juda (Jos. xv. 24). was named after Ziph son of Jalaleel (1 Paral. iv. 16).

ZI'ZA, son of Roboam king of Juda by Macha (2 Paral. vi. 20).

ZO'HELETH. Amonas gave a banquet at the house of Z'heleth near the fountain Razel (3 Kings i. 9).

ZOMZOMIM, ancient name of the plants of the country of the Ammonites (Deut. ii. 20).

ZO'OM, son of Roboam by Abihail, daughter of Eliab (2 Paral. xi. 19).

habel to continue the work (Agg. i. 1; 2. Zach. iv. 6, 7; 1 Esd. v. 1; 2. Zach. vi. 12). A vision of two olive trees by the golden candelabrum lighting the lamps with oil, and was told to the prophet that they were Zorobabel and the high priest Jous (Zach. iv. 6, 8). Zorobabel had seven sons: Masallam, Hannonas, Hasaba, Obel, Raachias, Mesabias, and Josabhesed, and one daughter, Salomith (1 Paral. iii. 19). One of these sons is called by St. Matthew Attai (Matt. i. 13); and by St. Luke, Rea (lin. 27).

ZU'ZIM, giants beyond the Jordan conquered by Chedorlahomor (Gen. xiv. 5).

SCRIPTURE ILLUSTRATIONS:

BEING
A SERIES OF CONCISE AND COMPREHENSIVE ACCOUNTS
OF
SCENES AND INCIDENTS IN THE SACRED SCRIPTURES, THE MANNERS, CUSTOMS,
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WITH DESCRIPTIONS AND EXPLANATIONS
OF
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THE BUILDING OF SOLOMON'S TEMPLE

The actual building of Solomon's Temple was commenced in the fourth year of the king's reign, and the four hundred and eightieth year from the Exodus, B. C. 1012. So complete were the preparations, that no sound of axe or hammer was heard about the building during its whole erection, and it was completed in seven and a half years, in the eighth month of the eleventh year of Solomon's reign, B. C. 1005. An arrangement was made, by which Hiram, the King of Tyre, gave cedars and fir-trees out of Lebanon, which his servants felled, while those of Solomon squared and fitted them for their places in the building. The prepared timber was brought down to the sea, and floated round to Joppa, whence Solomon undertook the thirty miles transport to Jerusalem.

PHOENICIA was to the ancient what England is to the modern world—the chief commercial nation of the globe. Her ships covered every sea, and brought to her ports the wealth of every land. At the establishment of the Israelitish monarchy, Tyre had brought all the Phœnician cities under her supremacy, and had become the capital of the kingdom. Hiram, King of Tyre, made an alliance with David, and became the friend and ally of David's son and successor, Solomon. At the commencement of Solomon's reign, Hiram sent him rich presents. It was this alliance that enabled Solomon to secure the services of the Phœnician architects, the most skilful of their day, and the wood and stone needed, for the construction of the temple at Jerusalem. The Phœnician architects also constructed a palace for David on Mount Sion, and a larger and more splendid palace for Solomon, which is believed to have stood on Mount Moriah, adjoining the temple. The alliance with Phœnicia was of the greatest value to Solomon, but of little service to his people. It enabled him to establish a valuable commerce with India and other nations which yielded large sums as profits to the royal treasury. It added nothing to the wealth of the people, who were required to contribute to its expenses without enjoying any of its profits. The connection of Israel with Phœnicia had a most pernicious effect upon the former nation. It fastened upon it the worship of Baal and Ashtoreth, the chief deities of Phœnicia, and led the nation into a deep and most degrading idolatry, from which only the severest punishments could draw it, and then only after centuries of suffering.



THE SERVANTS OF HIRAM OF TYRE BRINGING PRESENTS TO KING SOLOMON

THE Kingdom of Judah and Israel reached its greatest degree of splendor, prosperity, and strength under Solomon, the son of David. Peace reigned throughout the whole land, and Jerusalem became one of the most attractive and famous cities of the East. The Court of Solomon was conducted upon a scale of magnificence absolutely bewildering; but all this magnificence was transcended by the personal qualities of Solomon himself. He was the wisest man of his day, and to his great mental gifts was added the fascination and the grace of a noble presence. Seated "high on his throne of royal state," which shone with "the wealth of Ormuz and Ind," and "exceeding all the kings of the earth for riches and for wisdom," Solomon dispensed justice, and received the visitors from all parts of the world, who came to hear his wisdom, bringing their presents of vessels of gold and silver, garments, armor, spices, horses, and mules. He received tribute from almost the whole of Western Asia, and conducted a great and prosperous trade with India and other Eastern nations.



SOLOMON ADDRESSING THE PRINCES OF ISRAEL.

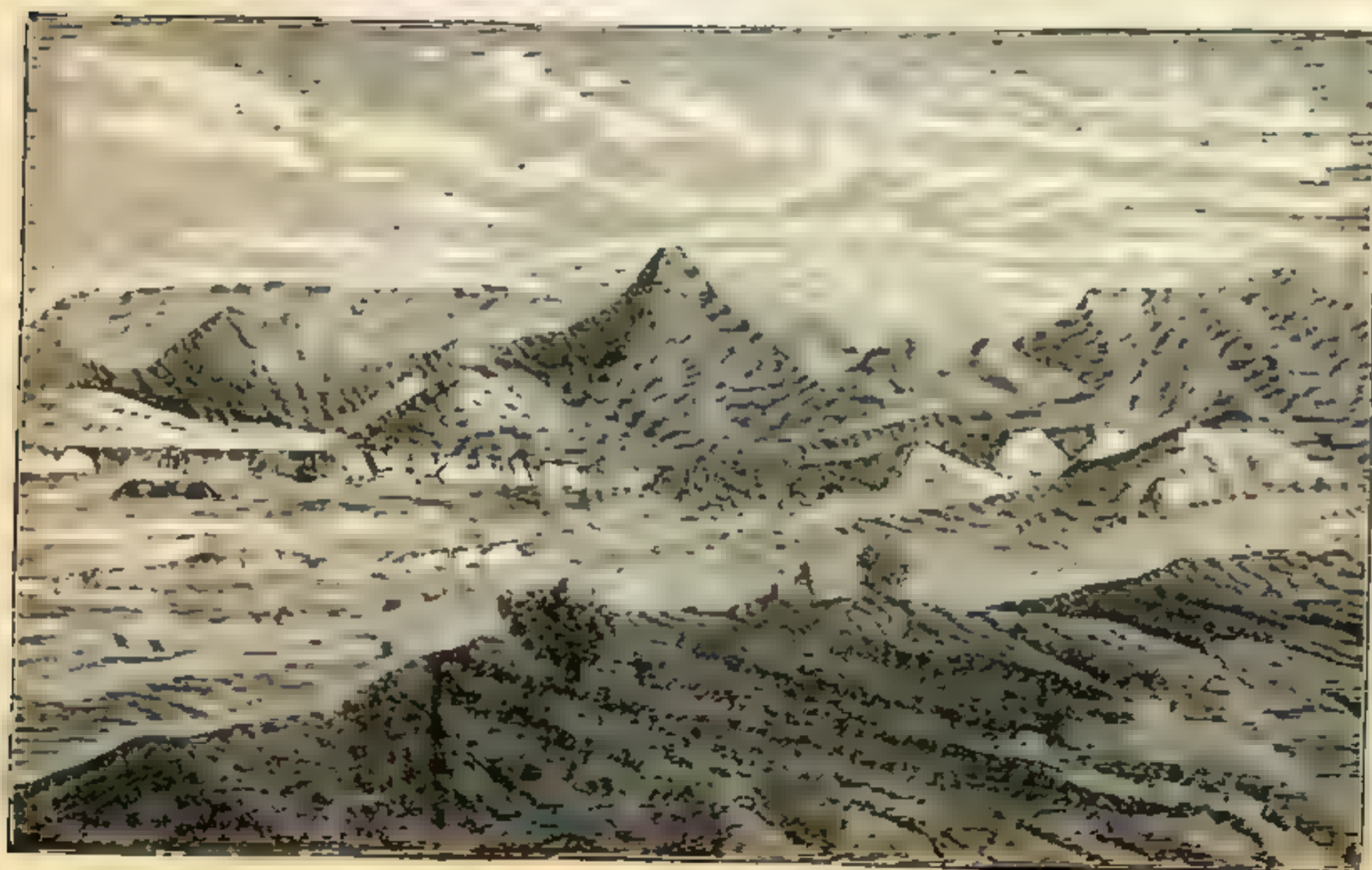


FIRE FROM HEAVEN AT THE DEDICATION OF THE TEMPLE.

THE magnificent ceremonies of the Dedication of the Temple are recorded at length in 3 Kings and 2 Chronicles. The sublime prayer of the king. This was followed by a miraculous sign of God's presence in the House built unto his name. The fire came down from heaven, upon the sacrifices, while the Shekinah again filled the temple at the entrance of the priests, as if for that one day God claimed the sanctuary as his very own, to the exclusion of all mere creatures. Then Solomon and all the people offered their sacrifices on the altar, the priests executing their office, while the Levites played upon their musical instruments in the order of the words of David. A great feast followed, and lasted fourteen days, seven for the Feast of Tabernacles, and seven for the Dedication, and on the 23d day of the month Solomon dismissed the people to their homes, and they departed from Jerusalem with rejoicing, glad and merry in heart for all the goodness that Jehovah had showed unto David, and to Solomon, and to Israel, his people.



ARRIVAL OF THE QUEEN OF SABA AT THE COURT OF SOLOMON.



WILDERNESS OF QADES

THE Queen of Saba, having heard of the great wisdom of King Solomon, undertook a journey to Jerusalem to see and converse with the wisest of men. She brought with her rich and valuable presents, and was received and entertained by him with a splendid hospitality worthy of his great fame. Her kingdom of Sabâ embraced the greater part of the Yemen or Arabia Felix. Its chief cities, and probably successive capitals, were Seba, San'a (Uzal), and Zafar (Sephar). The city of Seba was the centre of the ancient power of the Jektanite Arabs. It was named after Saba, the son of Jektan, who was the grandson of the Patriarch Sem. Very little is known with certainty concerning the history of this

kingdom. It is worthy of remark that the late Emperor, Theodore of Abyssinia, claimed to be descended from King Solomon and the Queen of Saba. There can be no doubt that an examination of the existing remains of Sabæan and Himyerite cities and buildings would add much to our present knowledge of the history of this kingdom. The ancient buildings are of massive masonry, and evidently of Cushite workmanship or origin. Later temples, and palace temples, of which the Arabs give no description, were probably of less massive character; but the Sabæan art is an almost unknown and interesting subject of inquiry.

THE settlement of the location of Cades is one of the most difficult questions of sacred geography. Dr. Robinson and others place it at the modern 'Ain el-Weibeh. Professor Palmer, whose researches in the Sinai Peninsula are of the highest importance, locates it at 'Ain Gadis, some distance west of the site advocated by Dr. Robinson. The wilderness around it was the scene of the thirty-eight years of wandering. It is now known as the *Desert of Et-Tih* (the Wandering). According to Professor Palmer's theory, "The Israelites were encamped at the foot of the line of the cliffs in which 'Ain Gadis takes its rise, and their intention was evidently to march straight upon Palestine by the short and easy route which skirts the western edge of the mountains."

UPON the receipt of the letter of Sennacherib, demanding the surrender of Jerusalem, in which the Assyrian king blasphemously asserted his superiority in power to Jehovah, Ezechias, King of Juda, took the letter into the Temple, and, spreading it out before the Lord, besought Him in prayer to vindicate His Majesty, and to save His holy city. The answer to the prayer was the destruction of Pelusium, on the borders of Egypt, of the vast host with which Sennacherib hoped to conquer Juda. We are not informed of the exact manner in which the judgment of God was executed upon the Assyrians; but of the miraculous character of the visitation there can be no doubt. When the watchmen looked forth in the early morning the plain was covered with the vast multitude of corpses. There is no doubt that some secondary cause was employed in the accomplishment of this miracle. The Assyrians may have been suffocated by the hot wind of the desert, or



EZECHIAS' PRAYER.



ARTAXERXES GIVING THE LETTER TO ESDRAS.

they may have fallen by tens of thousands before "the pestilence that walketh in darkness." The main facts of the Bible narration are fully borne out by the records of Assyria, which the researches of the learned orientalisks of the present day are successfully deciphering. These distinctly assert that the disaster to Sennacherib's army was of an extraordinary and supernatural character, and they seem to attribute it to the hostility of the gods of Egypt, as it occurred on the border of that country.

ESDRAS was a learned and pious Jewish priest residing at Babylon in



BUILDING THE WALLS OF JERUSALEM



ELIAS AND THE WIDOW OF SAREPHTA

the time of Artaxerxes Longimanus. In some way he obtained the favor of the king, who, in the seventh year of his reign, granted Esdras leave to go to Jerusalem with a company of priests, Levites, singers, etc. Esdras' object was to establish a religious reform among the Jews, who were in danger of losing their distinctive character as worshippers of God. His mission was successful. On applying himself to the work of reformation, Esdras found the people deeply infected with the evil that had proved the root of all former misfortune. He began with the children, and the people around them. His first aim was

numerous to keep the Holy City from falling into the hands of its enemies, and before the people departed for their homes lots were drawn to see who should reside in Jerusalem, which would have been left almost without inhabitants had all taken up their residence on their old family allotments about the several cities and villages. It is a striking proof of the attachment of the Jews to their patrimonial possessions that the same rule had been observed in the walls of Jerusalem. They had been the object of competition. If it was regarded as honorable to live there, and the people loved all the more that

to impress them with the enormity of the sin. The example of his public mourning and prayer led some of the chief persons to come forward, and at their suggestion the whole people were summoned to Jerusalem to pray with him, and confess their sin to the congregation. They assembled on the twentieth day of the ninth month (December, B. C. 458), and a storm of rain, and having confessed their sin, they proceeded to the remedy with order and deliberation. All the strange wives were put away, including even those who had been married by the beginning of the new year (end of March, B. C. 457). At this point the account of Esdras' proceedings ends abruptly with the book that bears his name, and he does not appear again until thirteen years later as the associate of Nehemias, his name appearing in the eighth chapter of the book written by that prophet. He applied himself with zeal to the task of collecting in one volume all the sacred writings of the Jews. The volume thus completed formed what we call the *Book of the Old Covenant*.

THE effort of Nehemias to rebuild the walls of Jerusalem, encouraged by the Persian king, met with opposition from the Samaritans and the neighboring tribes. The builders worked with their swords at their sides and under the protection of an armed guard. They were frequently attacked, but always beat off their assailants, and at length brought their work to a successful close. The walls were built and solemnly dedicated amid great rejoicings. The walls and the Temple being finished, it became necessary to take measures to secure a population sufficiently

willingly offered themselves to dwell at Jerusalem. The rulers took up their abode in the capital; and for the rest every tenth man was chosen by lot to live there." The language of Nehemias would almost seem to imply that those of the people who belonged to Israel (the Ten Tribes) had their possessions assigned in the cities of Juda, and that the inhabitants of Jerusalem were taken from the tribes of Juda and Benjamin. The Jews and Levites were divided into two groups, between the Jews and Levites.

WHEN the drought in Israel had dried up all the waters, the Prophet Elisha was commanded by God to repair to the city of Sarephtha, and sought shelter with a poor widow, who did not hesitate to share her scanty supply of food with him. As a reward for her faith and hospitality, her stock of provisions was miraculously increased until the return of the rain brought back an abundance of food. The widow in whose house the prophet was sheltered during this period seems not to have been a worshipper of Baal, if we may take her adjuration by "Jehovah, thy God," as the Bible gives us no clew, save the assertion that it was near to or dependent upon Sidon. Josephus states that it was "not far from Sidon and Tyre; for it lies between them." Jerome adds that it "lay on the public road." The conditions are implied in the mention of it in the Itinerary of Paula by Jerome, and both are fulfilled in the situation of the modern village of *Surafend*. Of the old town considerable indications remain. One group of foundations is on a headland called 'Ain el-Kantarah; but the chief remains are on a hill a mile or more, with many fragments of columns, slabs, and other architectural features. It is believed that this city was honored by the presence of our Lord during His journey to the coasts of Tyre and Sidon.

BALAAM WAS a Midianite, and was endowed with the gift of prophecy. It has been supposed that he enjoyed among his own people the same authority that Moses did among the Israelites. He is one of those instances which meet us in Scripture of persons dwelling among heathens, but possessing a certain knowledge of the one true God. Balac, the King of Moab, having organized a league of the neighboring nations against the Israelites, who were at this time encamped in the plains of Moab, sent to Balaam to ask him to



BALAAM RECEIVING BALAC'S MESSENGERS.



BALAAM AND THE ANGEL

come and curse his enemies, or to devote them to destruction. Balaam consulted God, and was directed to refuse the king's offer. Balac sent again, and Balaam, anxious to gain the rewards promised by the king, again consulted God, instead of refusing at once. God granted him the desired permission, but warned him that his actions would be overruled according to the Divine will. Balaam therefore proceeded on his way with the messengers of Balac. But God's anger was kindled at this manifestation of determined self-will, and the angel of the Lord stood in the way for an adversary against him. "The dumb ass, speaking with man's voice, forbade the madness of



THE FALL OF BALAAM



MORDECHAI AT THE KING'S GATE

the prophet." As God had warned him, his actions were overruled, and he was made to bless the Israelites, and to predict their ultimate triumph. Unable to resist the temptation to the Moabites the expedient of seducing the Israelites into fornication. He took sides with the Moabites, and was so afterwards slain by a lion with the children of Israel. It is said that Balaam, although acquainted with God, was desirous of throwing an air of mystery over his wisdom, and from the instructions he gave to Balac to offer a bullock and a ram on the seven altars he everywhere proclaimed his power. His reputation, was probably such, as would be the natural result of general acquaintance with God, not confirmed by any covenant. There is an allusion to Balaam in the story of Moab's sin, where Bishop Butler thinks that a conversation is preserved which occurred between him and the King of Moab, in the course of which he was charged with the same

The Achaemenian King of Persia, mentioned in the Bible, is believed to have been Xerxes the Great, who, after the failure of his expedition against Greece, abandoned his former energy and enterprise, and sank

into the inaction and sensuality of the worst of despots. He divorced his queen, Vasti, for refusing to appear in public at a banquet he married, four years afterwards, the Jewess Esther, the cousin and ward of Mordechai. It is not necessary to repeat the details of the history of Esther. The engraving represents Aman at the moment he is discovered by the king, abjectly pleading with Queen Esther for his life, after he has incurred the anger of the king. The executioners are at hand to carry him forth to his death. He was hanged upon the gallows he had constructed for the execution of Mordechai. His terror and the rage of the king are well portrayed by the artist.

MORDECHAI was the uncle and guardian of Queen Esther, the wife of Ahasuerus, or Xerxes, the Persian king. He was a resident of Susa during the Captivity, and after the elevation of Esther to the royal dignity

he was one of those "who sat in the king's gate." In this situation he saved the king's life by discovering the conspiracy of two eunuchs to kill him. Later on he became, under Divine Providence, the deliverer of the Jews from the destruction plotted against them by Aham, the chief minister of Xerxes. As regards his place in *profane* history, the domestic annals of the reign of Xerxes are so scanty that it would not surprise us to find no mention of Mordechai. But there is a person named by Ctesias, who probably saw the chronicles of the kings of Media and Persia referred to in Esther x. 2, whose name and character present some points of resemblance with Mordechai, viz., Matacas or Natacas whom he describes as Xerxes' chief favorite, and the most powerful of them all. He relates of him, that when Xerxes, after his return from Greece, had commissioned Megabyzus to go and plunder the Temple of Apollo at Delphi, upon his refusal, he sent Matacas the eunuch to insult the god, and to plunder his property, which Matacas did, and returned to Xerxes. The known hatred of Xerxes to idol worship makes his selection of a Jew for his prime minister very probable; and there are strong points of resemblance in what is thus related of Matacas and what we know from Scripture of Mordechai.

JOSIAS, King of Juda, began to reign in B. C. 641, in the eighth year of his age. At the age of twelve he began the destruction of the idols, which had become very numerous in Juda. For six years this work of destruction went on throughout the dominions of Juda and Israel. The Temple was restored, and the worship of God re-established. Josias was one of the best of the Jewish kings, but his virtues were powerless to prevent the results of the evils which had been accumulating during the previous reigns. He was killed in

battle in B. C. 610, in the vain attempt to stay the march of Pharaoh Necho towards Babylon, and with him expired the last hope of Juda.

BALTHAZAR, who had been associated in the kingdom of Babylon with his father, Nabonadus, had been left by him in charge of the capital while the latter made his vain attempt to stay the march of Cyrus. Having defeated Nabonadus, Cyrus besieged Babylon. Balthazar, fancying the city impregnable, gave himself up to luxury and feasting, and neglected the defence. On the last night of the siege he held a great feast in honor of his gods, and impiously used at his banquet the sacred



KING JOSIAS DESTROYING THE IDOLS OF BAAL.



DANIEL INTERPRETING THE WRITING ON THE WALL.

vessels from the Temple at Jerusalem. In the midst of the banquet a strange writing appeared on the wall of the royal hall. None of the magi could read it. The Prophet Daniel being summoned, interpreted it as a message from Jehovah announcing the overthrow of the kingdom. That night Cyrus gained the city by a stratagem, and destroyed the Babylonian empire. The means by which Cyrus gained an entrance into the city exhibits his skill as a general in the highest light. Babylon was a square city, at least five times as large as London, and was traversed diagonally by the river Euphrates. It was defended by walls 330 feet high and 85 feet thick, which were lined with towers



THE MEETING OF MOSES AND JETHRO



GATHERING MANNA

Its gates were of brass and very strong. Such a city was impregnable to a direct attack. Cyrus, who thoroughly appreciated the character of its defences, resolved to reduce it by a means as yet untried. He marched a large force to a point several miles beyond the city, and caused them to dig a canal by which the waters of the stream were diverted from their original bed and made to overflow the adjacent plain, which is of a lower level. Upon the designated night the sluices were opened, and, when the water had left the river bed sufficiently dry, the Persian army entered Babylon by the channel of the river. Herodotus states that Babylon was taken "amid rev-

elries," thus confirming the account given in the Scriptures concerning the circumstances of the capture. The conquest of Babylon by Cyrus was the first step in the Divine plan for the return of the Jews from Captivity.

As the Israelites, on their march to Sinai, were passing the mountain of God, Jethro, the father-in-law of Moses, arrived at the Hebrew camp, bringing with him the wife and two sons of Moses. He was received with honor, and gave Moses some sage advice with respect to the management of the people, but declined the invitation of Moses to accompany them to Chanaan and cast his lot with them. Jethro was priest or prince of Madian, both offices probably being combined in one person. His knowledge of the Sinaitic Peninsula made Moses desirous of retaining him in the journey of the tribes. The land of Madian, the country over which he ruled, is believed to have been the Peninsula of Sinai. The Madianites were descended from Madian, the son of Abraham by Ceturah. They were mostly dwellers in tents, not in towns, and pursued a roving life. It has been argued that the Peninsula of Sinai could not have been their home, as it affords now but a scanty subsistence to man and beast, and sustains but a small roving population. All the researches, of modern investigators, however, point conclusively to the fact that the character of the Peninsula has greatly changed, that it was at one time better wooded and watered, more abundantly supplied with vegetation and did support a numerous population of roving Arabs. The possessions of the Madianites were not confined to this Peninsula, but extended to the opposite or Arabian shore of the Gulf, as well as to the country north of the Peninsula of Arabia itself.

DURING the wanderings of the Israelites in the desert they were divinely sustained by manna, a substance which fell from heaven every morning except the Sabbath. It was in the form of a small round seed resembling the hoar frost, and was gathered early before the sun became hot enough to melt it. It was prepared for food by grinding and baking. The whole nation subsisted upon it for forty years. It suddenly ceased when they got the first new corn of the land of Chanaan. It was always regarded by the Hebrews as a miraculous gift direct from God, and not as a product of nature. The natural products of the Arabian deserts and other Oriental regions, which bear the name of manna, have not the quality or the

uses ascribed to the manna of Scripture.

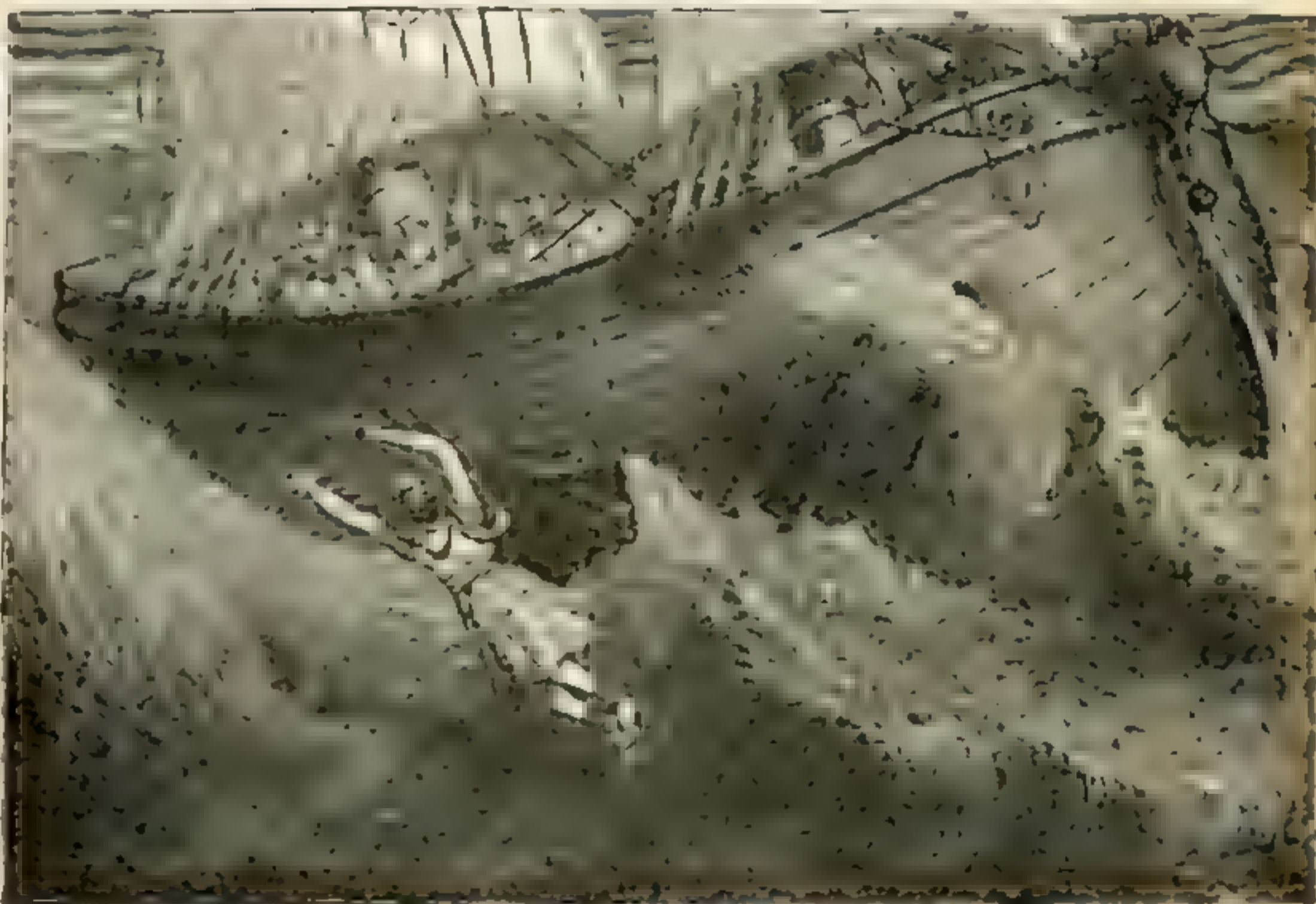
The substance of which the manna is made is collected in the Arabian desert, through which the Israelites passed, is collected in the month of June from the *tarfa* or tamarisk shrub. According to Burckhardt, it drops from the thorns on the sticks and leaves with which the ground is covered, and must be gathered before the sun. The Arabs cleanse and boil it, strain it through a cloth, and put it in leathern bottles; and in this way it can be kept uninjured for several years. They use it like honey or butter with their unleavened bread, but it is not so good as the manna of Europe itself. The manna of European commerce comes mostly from Calabria and Sicily. It is gathered during the months of June and July from some species of ash, from which it drops in consequence of a puncture by an insect resembling the locust, but distinguished from it by having a sting under its body. The substance is fluid at night, and resembles the dew, but in the morning it begins to harden.

It is difficult to ascertain clearly the sin of Moses which was punished by his exclusion from the Promised Land. Though forbidden to enter the land, God granted him the privilege of seeing it from the borders of Moab.

From the summit of Phasga, a mountain on the borders of Moab, God showed him the Promised Land. Commentators are generally agreed that the view included only a portion of Canaan, but Dr. Thompson, in his valuable work, *The Land and the Book*, declares that he saw the head of Mount Hermon distinctly from the Dead Sea. "Nor shall I ever forget," says he, "the unexpected appearance of Mount Hermon, towering to the sky, far up the ghor to the north, which convinced me that Moses saw the land from the mountains of Moab." Phasga, the mountain from which God showed Moses the Promised Land, is supposed to have been a range of mountains, or at least to have had several summits. The highest of these was called Nebo, and from it Moses obtained his view. The mountain is so minutely described in the sacred narrative, that it would seem impossible not to recognize it; in the land of Moab; facing Jericho; the head or summit of a mountain called the Phasga, which again seems to have formed a portion of the general range of the "mountains of Abarim." Its position is further denoted by the mention of the valley (or perhaps more correctly the ravine) in which Moses was buried, and which was apparently one of the clefts of the mountain itself, "a valley in the land of Moab over against (or facing) Bethpeor." And yet, not-



MOSES VIEWING THE PROMISED LAND.



JONAS CAST INTO THE SEA.

withstanding the minuteness of this description, no one has yet succeeded in pointing out any spot which answers to Nebo. It is to be hoped that the exploring parties now at work in Palestine and in the country beyond Jordan may succeed in identifying this most interesting mountain.

THE Prophet Jonas was the son of Amittai, and was a native of the kingdom of Israel. He is believed to have lived about the time of Jeroboam II. Upon being ordered to go to Ninive and prophesy, he attempted to flee from God, and took ship to Tarshish, as he was not willing to warn a hostile nation of its doom. His ship was



THE PLAGUE OF LOCUSTS



DESTRUCTION OF CORE, DATHAN, AND ABIRON

other prophets would afterwards testify by word, the capacity of Gentiles for salvation, and the design of God to make them partakers of it. This was "the sign of the Prophet Jonas," spoken of in the New Testament. But the resurrection of Christ itself was also shadowed forth in the history of the prophet. The mission of Jonas illustrates in a striking manner the great truth that God regards all men as His children and desires their happiness and final salvation. The great city of Ninive was the centre of an immense population, given over to a corrupt religion and ignorant of Jehovah. Its wickedness was rapidly drawing upon it the Divine vengeance; but in order that it might have an opportunity to repent and make atonement for its sins, God sent the prophet to give it the warning which it could never have gotten from its own faith, and so gave it another chance for mercy.

THE Plague of Locusts was the eighth of the terrible visitations by which the Almighty broke the pride of the Egyptian king, and compelled him to render an unwilling obedience to the Divine commands. This plague differed from an ordinary visitation of locusts in that it was more intense and covered a wider range of country. The destruction ordinarily caused by the ravages of swarms of these insects is very great; in this case it was overwhelming.

CORE, the great-grandson of Levi, jealous of the honors enjoyed by his cousins Moses and Aaron, organized a rebellion against them in the wilderness, together with Dathan and Abiron, of the tribe of Ruben. They thrust themselves

forward by a storm, and the soldiers, thinking to replace Core in the priests' office, attempted to perform the sacred functions. Core's flight into the sea, where he was swallowed by a great fish, was a just punishment of that rank. They were punished, together with all their followers, for three days and nights. Upon his escape, he provoked to wrath by the hand of God. The earth opened and swallowed Nave and Core, and succeeded in awakening the people to their sin, and the remainder were killed by fire from heaven. The plague, not from personal but national feelings, evoked the particular vengeance which raged in the mind of Core and his companions, shown to a bitter end. He was therefore to be by the party was their exclusion from the office of the priesthood, and their significant lesson of the "mark," whose growth and decay brought home to those among them who were Levites to the inferior the truth of the Lord's word to him, that he was sent to testify by deed as service of God's command. Their appointment of Eliazaph to be chief

of the Canaanites may have further inflamed his jealousy. Core's position as leader in this rebellion was evidently the result of his personal character, which was that of a bold, haughty, and ambitious man. From some cause which does not clearly appear, the children of Core were not involved in the destruction of their father (Num. xvi. 31). Perhaps the fissure of the ground which swallowed up the tents of Dathan and Abiron did not extend beyond those of the Rubenites. From verse 27 it seems clear that Core himself was not with Dathan and Abiron at the moment. He himself was doubtless with the 250 men who bare censers near the tabernacle (ver. 19) and perished with them by the "fire from Jehovah" which accompanied the earthquake.



"PRAISE THE LORD, ALL YE ANGELS."

THE engraving is a beautiful illustration of the idea embodied in the 9th verse of the 148th Psalm. All ancient nations regarded the woods as tenanted by sylvan spirits. To the Hebrew the only spirits of the groves, if he acknowledged any, were the angels of God, whose delight was in praising and magnifying His Holy Name, and who claimed no honor for themselves.



DANIEL AND HIS COMPANIONS BEFORE NABUCHODONOSOR

AMONG the captives carried away from Jerusalem by Nabuchodonosor, upon his first capture of that city, were four Hebrew youths of noble birth, who were carefully trained for the royal service. One of these, Daniel by name, was advanced to high positions of trust in the kingdom. He remained true to the worship of God, however, and became one of the most favored Prophets of the Lord. At the close of his training Daniel had an opportunity of exercising his peculiar gift of interpreting dreams, on the occasion of Nabuchodonosor's decree against the Magi. In consequence of his success, he was made "ruler of the whole province of Babylon," and "chief of the governors over all the wise men in Babylon." He afterwards interpreted the second dream of Nabuchodonosor and the handwriting on the wall which disturbed the feast of Baltassar, though he no longer held his official position among the Magi. At the acces-

sion of Darius he was made first of the "three presidents" of the empire, and was delivered from the lions' den, into which he had been cast for his faithfulness to the rites of his religion. At the accession of Cyrus he still retained his prosperity, though he does not appear to have remained at Babylon, and in the third year of Cyrus saw his last recorded vision on the banks of the Tigris. In the prophecies of Ezechiel mention is made of Daniel as a pattern of righteousness and wisdom.



DAVID AS A SHEPHERD (PSALM 137)



DAVID IN THE CAVE (PSALM 134)

and thrilling romances to be met with in the whole range of sacred or secular literature. He was born at Bethlehem, and was the great-grandson of the beautiful Ruth. He was the youngest son of his father Jesse, and for this reason held rather an insignificant position in his father's household, being set to mind his father's flocks, which roamed over the country between Bethlehem and the Wilderness of Judæa. He was a comely youth, slight of stature, fair of face, and with reddish hair and light eyes—such a youth as may even now be

seen in the streets of Bethlehem. The task assigned him was that of a slave, but fortunately for him his natural abilities enabled him to make good use of the life thus forced upon him. While in charge of the flock he was his own master, and the dangers to which his charge was exposed developed in him qualities which subsequently made him a leader of men. He became an expert slinger, and in the defence of his flock acquired the daring and self-reliance of a trained soldier and hunter, encountering and slaying single-handed the fiercest of wild beasts, and driving back the scarcely less fierce Bedaween in their forays upon his father's possessions. He became hardened to fatigue and hunger, and indifferent to the elements. He learned to make lutes and harps, and became a skilful performer upon them, beguiling the long watches of the night with his minstrelsy. Under the silent expanse of heaven, and in communion with the glittering stars, the poetic instinct of the young shepherd was aroused, and he learned to give utterance to the emotions of his soul in those exquisite Psalms which have made him for all time the sweet singer of Israel. This talent for music caused Saul to summon him to court that he might find relief from his madness in the strains of David's harp. His adventures at Saul's court, his encounter with and defeat of Goliath, the Philistine champion, his persecution by Saul, are related in the various portions of these scripture illustrations. Saul's anger was drawn upon David, partly by his madness and partly by his fear that David was to succeed to the throne to the exclusion of Saul's own children. Saul having determined to put David to death, the latter was assisted to escape from the royal city by Michol, his wife, Saul's daughter, and Jonathan, the heir apparent to the crown. Between David and Jonathan there had existed a tender friendship since

and Jonathan the next morning by a preconcerted signal warned him to continue his flight. The two took a touching farewell, and then parted never to meet again on earth. Their affection did not cease, however, with this interview, and David's lament for his "brother Jonathan" is one of the most exquisite productions of the poet king. "The illustrious of Israel are slain upon thy mountains: how are the valiant fallen! . . . Saul and Jonathan, lovely and comely in their life, even in death they were not divided. . . . I grieve for thee, my

brother Jonathan, exceeding beautiful, and amiable [to me] above the love of woman. As the mother loveth her only son, so did I love him."

WHEN David was a fugitive from Saul in the wilderness of Engaddi, he twice surprised the king asleep and helpless, but generously refused to take advantage of this and rid himself of his enemy. On one occasion he cut off the skirt of the robe of the king, as he lay asleep in a cave, and as the king was withdrawing called to him and exhibited the fragment of his robe as a proof of his generosity. Touched by this magnanimity, Saul consented to a reconciliation with David. "And he said to David: Thou art more just than I; for thou hast done good to me, and I have rewarded thee with evil. And thou hast shown this day what good things thou hast done to me: how the Lord delivered me into thy hand, and thou hast not killed me. For who, when he hath found his enemy, will let him go well away? But the Lord reward thee for this good turn, for what thou hast done to me this day. And now as I know that thou shalt surely be king, and have the kingdom of Israel in thy hand: swear to me by the Lord, that thou wilt not destroy my seed after me, nor take away my name from the house of my father. And David swore to Saul. So Saul went home: and David and his men went up to safer places."

SAUL, having offended God by his constant and determined disobedience, was afflicted with the spirit of madness. The only thing that had power to soothe his frenzy was music. The most skilful musician known to the king's attendants was David, the son of Jesse, then a young shepherd of Bethlehem; and he was summoned to court and made the king's minstrel. "And it came to pass, when the evil spirit from God was upon Saul, that David took a harp, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him." It is most likely that Saul paid but little attention to his young musician in his lucid intervals. He saw him only in his fits of madness, and soon forgot him. When David presented himself before the king as he was about to set out to meet Jonathan, Saul regarded him as a stranger. He did not recognize him as the minstrel whose sweet strains had soothed his troubled soul, and



DAVID PLAYING BEFORE SAUL.



ISMAEL'S WIFE.

turning to his chief officer, asked, "Abner, whose son is this youth?" And Abner said, "As thy soul liveth, O king, I cannot tell."

WHEN Ismael arrived at manhood, his mother chose him a wife. She made her selection from among her own people, the Egyptians. This was not unnatural, as the treatment she had received among the Hebrews had not inclined her to wish to ally her son with them. As no mention is made of any other wife of Ismael, we may infer that this one was the mother of his twelve sons and his daughter.



THE MOLTEN CALF



EMBALMING THE BODY OF JOSEPH

MOSES remained on Mount Sinai forty days in communion with Jehovah, upon the solemn occasion of the giving of the Law to Israel, and the people, discouraged by his long absence, imagined that he was dead, or had deserted them. They, therefore, demanded of Aaron that he should make them gods to go before them. Weakly yielding to their demand, and, perhaps, hoping that they would not make the

costly sacrifice, Aaron asked for their gold earrings, from which he made a "Molten Calf," the symbol of the Egyptian Apis. This he exhibited to the people as the image of the God who had brought them out of Egypt, and he built an altar before the idol. Moses descending from the mountain in the midst of the sinful rejoicings of the Israelites over their idol, proclaimed the anger of Jehovah against the offenders. He destroyed the "molten calf," and calling upon the sons of Levi to aid him, put over 3000 of the people to the sword.

At the death of Joseph, he was placed, according to his instructions, in a coffin, his body having been first embalmed. This was done in order that the Israelites might be able to carry his "bones" with them upon their departure from Egypt, which he predicted would take place under the leadership of Jehovah himself. (Gen. xlv. 24-26)

THE City of Ninive was the metropolis of ancient Assyria. It was situated on the banks of the Tigris, opposite and below the modern Mosul. It is described as an immense city, three days journey in circuit. Its inhabitants were warlike, wealthy, and advanced in civilization. The great city had long been the mistress of the East; but it was steeped in wickedness and luxury. The prophet Jonas was sent more than 800 years before Christ to warn it of its approaching destruction. By a timely repentance it averted its doom for a while; but about 753 B. C., the period of the founding of Rome, it was captured by the Medes under Arbaces, and nearly a century later, in strict accordance with the prophecies of Nahum (i. 3) and Sophonias (ii. 13), it was a second time captured

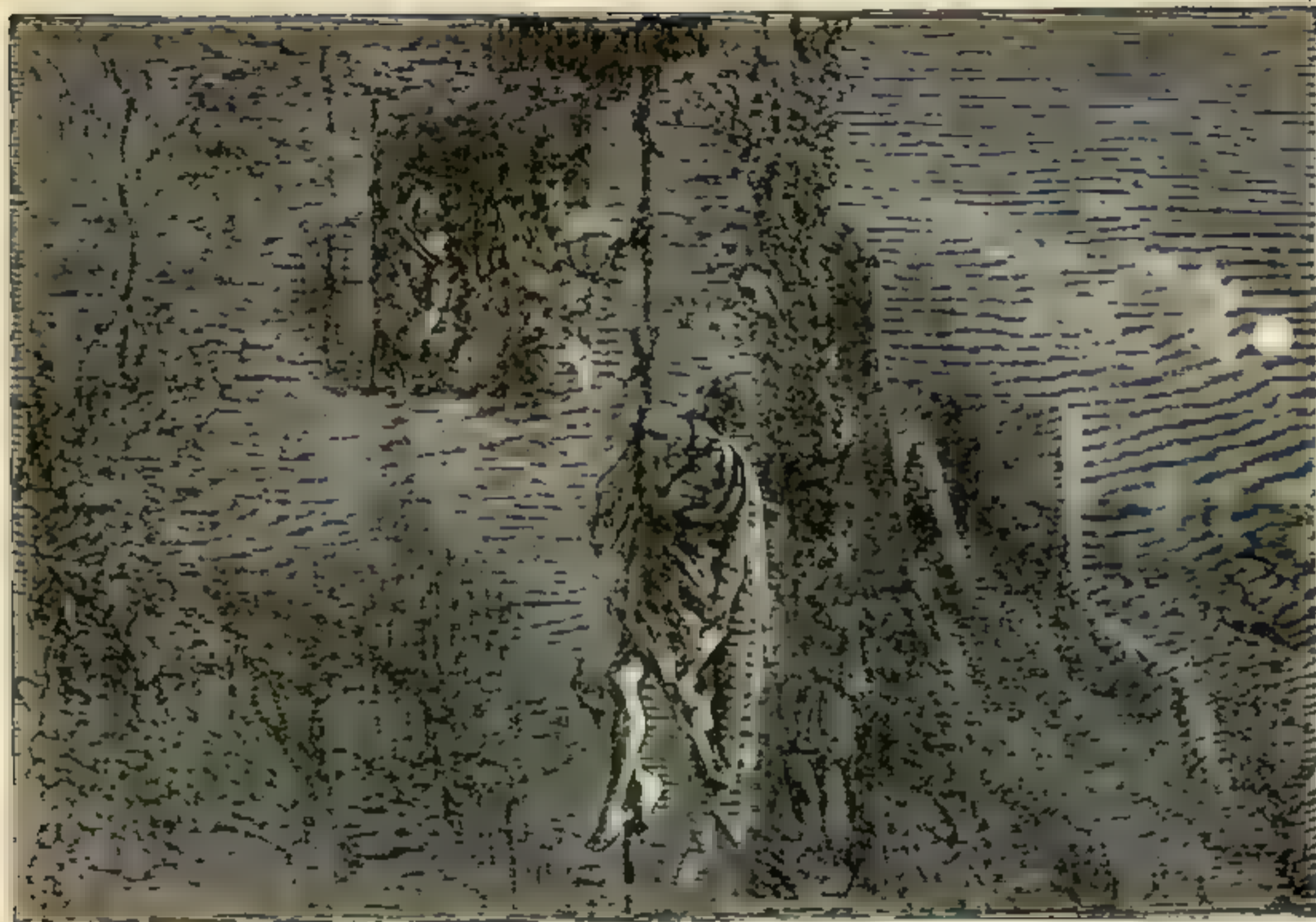
by Cyaraxes and Nabopolassar; and so complete was its destruction that, for ages, its site has been well nigh lost. Infidels have denied that the Ninive of the Bible ever existed. The mounds which were the "grave" of its ruins (Nah. i. 14) were so covered with soil as to seem like natural hills. Since 1841, Layard and Botta have excavated its ruins, making many important discoveries.



THE ROYAL PALACE AT NINEVE.



BLOWING THE TRUMPET AT THE FEAST OF THE NEW MOON.



ESCAPE OF THE SPIES FROM JERICO



THE HEAP OF WITNESS.

THE completion of the month was observed among the Israelites by the Feast of the New Moon. In every nation which uses a strictly lunar calendar, it is necessary to have a distinct public announcement of the beginning of each month. This announcement was made to Israel by the sounding of the two sacred silver trumpets. The day was not kept as a Sabbath, but, besides the daily sacrifice, a burnt-offering was made of two bullocks, a ram and seven lambs, with a meat and drink-offering, and a goat for a sin-offering. In later times,

the kings offered sacrifices and feasted, on the New Moon, and pious disciples chose this as a stated period for visiting the prophets.

As the Israelites approached the Promised Land, they found their progress barred by the strong city of Jericho. Josue was commanded by God to take and destroy this city. In order to ascertain its strength he sent two spies into the city. They were harbored by a woman named Rahab, in whose mind the terror that had fallen on the Canaanites, when they heard all that God had done for Israel, had produced belief in Jehovah as the God of heaven and earth. She aided the spies to escape from the city, and in return for this, was, with her father's family, spared from the general extermination of the inhabitants. She became the ancestress of Ruth, David and Jesus.

WHEN Jacob fled from his father-in-law Laban, the latter pursued him, his anger at the escape of his profitable son-in-law being increased by the loss of his "household gods," which Rachel had carried away with her. Being warned of God not to injure Jacob, Laban made a covenant with him, and a heap of stones was erected as a boundary between them, and called Galeed (*the heap of witness*). This boundary was preserved in later ages, and the site was subsequently occupied by the frontier fortress of Gilead, the most advanced post of Israel in that quarter.

BABYLON was taken by assault by the army of the Medes and Persians under the great conqueror Cyrus, B. C. 539. With it fell the Chaldean empire, only twenty years after it had been carried to the height of its prosperity by Nabuchodonosor. Its fate furnished a remarkable example of the fulfilling of ancient and recent prophecies,

especially those of Isaias, Jeremias, and Ezechiel.

THE Philistines, the ancient enemies of Israel, oppressed the people of God very sorely until David, by his splendid victories over them, broke their power. They made frequent incursions into the possessions of Israel, and seized and carried off both the people and their property, burning what they could not take with them. During the reigns of David and Solomon, these inroads were impossible.



CYRUS ENTERING BABYLON



ISRAELITES CARRIED INTO CAPTIVITY



SE ECHAS DEPT OF THE KING OF BABYLON



JEWISH CAPTIVES IN BABYLONIA.

UPON the taking of Jerusalem by Nabuchodonosor, B. C. 586, Sedecias, the Jewish king, was taken prisoner. He was carried to Nabuchodonosor at Riblah, in Hamath, where the king had gone to watch the siege of Tyre. Sedecias spoke with his conqueror face to face, as Jeremiah had predicted. Having seen the slaughter of all his sons and the princes of Juda, his eyes were put out, and he was sent to Babylon, where he remained a close prisoner until his death.



THE BRAZEN SERPENT

THE Jews remained in captivity in the Province of Babylon from the fall of Jerusalem, B. C. 586, to the first year of the reign of King Cyrus, B. C. 536, a period of fifty years. This term of captivity was characterized by much suffering and many severe trials, but these trials were, under the providence of God, a benefit to them, as is shown by the changes in the nation and the improvement in administration of public affairs subsequent to the rebuilding of the Holy City.



THE TOWER OF BABEL

DURING the march of Israel from Cades to the Jordan, the route at one time lay along the margin of the great desert of Nejd, "and the soul of the people was much discouraged because of the way." God punished their murmurs by sending among them serpents, whose fiery bite was fatal. Moses was commanded to make a serpent of brass, and to set it up on the banner pole in the midst of the people: and whosoever was bitten by a serpent had but to look upon it and live. The Brazen Serpent was long preserved as a relic, and at length became an object of idolatrous veneration in the reign of Achaz.

THE division of the descendants of Noe into nations did not take place until the days of Phaleg, the fifth in descent from the Patriarch. The people having settled in the plain of Babylon, and remembering the terrible deluge, determined to build a tower which should afford them a sure refuge in the event of a second deluge. God suffered them to carry out a portion of their plan, and when their pride was at its height, he suddenly put a stop to their work by causing them to

speak different languages, so that they could neither understand each other's words any more, nor preserve the concert of action necessary to the success of their scheme. From this confusion of tongues, the city received the name of *Babel*, but is better known under the Greek form of *Babylon*. It is supposed that the Tower of Babel was afterwards completed, forming the hugest structure of the then known world, though, of course, not so lofty as its originators had designed.



PAUSE BETWEEN THE SEUL AND THE SEUL OF A



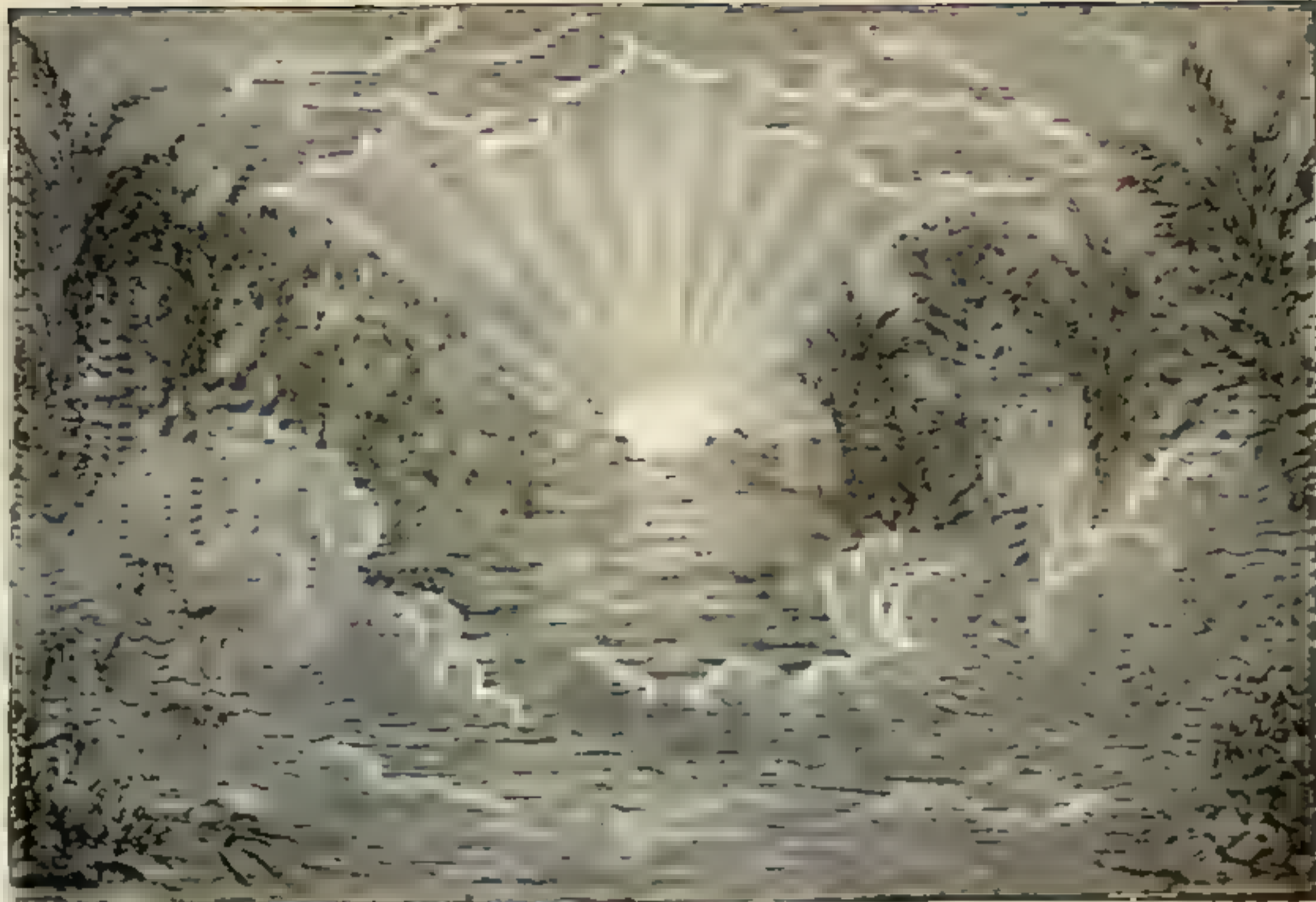
REPAIR OF THE TEMPLES OF JERUSALEM

THE revolt of the ten tribes after the death of Solomon was followed by many wars between Israel and Juda. In one of these, Abijah, King of Juda, defeated Jeroboam, King of Israel, in a terrible battle in Mount Ephraim, inflicting upon the Israelites a loss of 500,000 men, and capturing the strongholds of Ephraim, Bethel, and Jeshanah. A peculiar feature of this engagement was the appearance of the priests of Jehoiada at the battle, with the sacred silver trumpets used in the worship of Jehovah. The victory is in a large degree attributed to the sounding of these trumpets at the critical moment. (2 Paralip. 13: 14.)

DURING the siege of Jerusalem by the Roman army under Titus, the temple was set on fire, and in spite of the efforts of the Roman commander to save it, was burned to the ground. The Jewish defenders of the city, who, until now, had retained some degree of hope, as they beheld the beautiful house of God in flames, gave way to despair, and vented their feelings in loud cries. The echoes of the mountains replied or brought back the wails of the people on the heights, and the walls resounded screams and wailings; men who were expiring with famine found their remaining strength to utter a cry of desolation and anguish.

"AND he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." (Apocalypse xxii. 1, 2.) Such is the description given by the inspired Seer of Patmos of the river that waters the heavenly Jerusalem.

HAVING been driven from his home by Abraham, Agar and Ismael went into the desert of Bersabee, which lies south of Palestine, and wandered there. Ismael soon sunk under the severe heat after their water was exhausted. As he was at the point of death, God sent an angel to show the mother a fountain or spring of water close at hand, by means of which the lad was revived. God also repeated to Agar the promise that he had made to Abraham that Ismael should be the father of a great nation, which was fulfilled in his being



THE RIVER OF LIFE



AGAR AND ISMAEL IN THE DESERT

the ancestor of the Arabs, who trace their descent from him. The Arabs have a tradition that Ismael was the legitimate son and the true heir of his father, Abraham, and that the trial of the patriarch's faith consisted in the command of God to offer up Ismael, and not Isaac for a burnt sacrifice. They regard Ismael as having inherited the promises made to Abraham, and consider those promises fulfilled in the triumph of the Mohammedan faith among the people of the East.



REJOICINGS OF THE ISRAELITES UPON THE REBUILDING OF JERUSALEM.



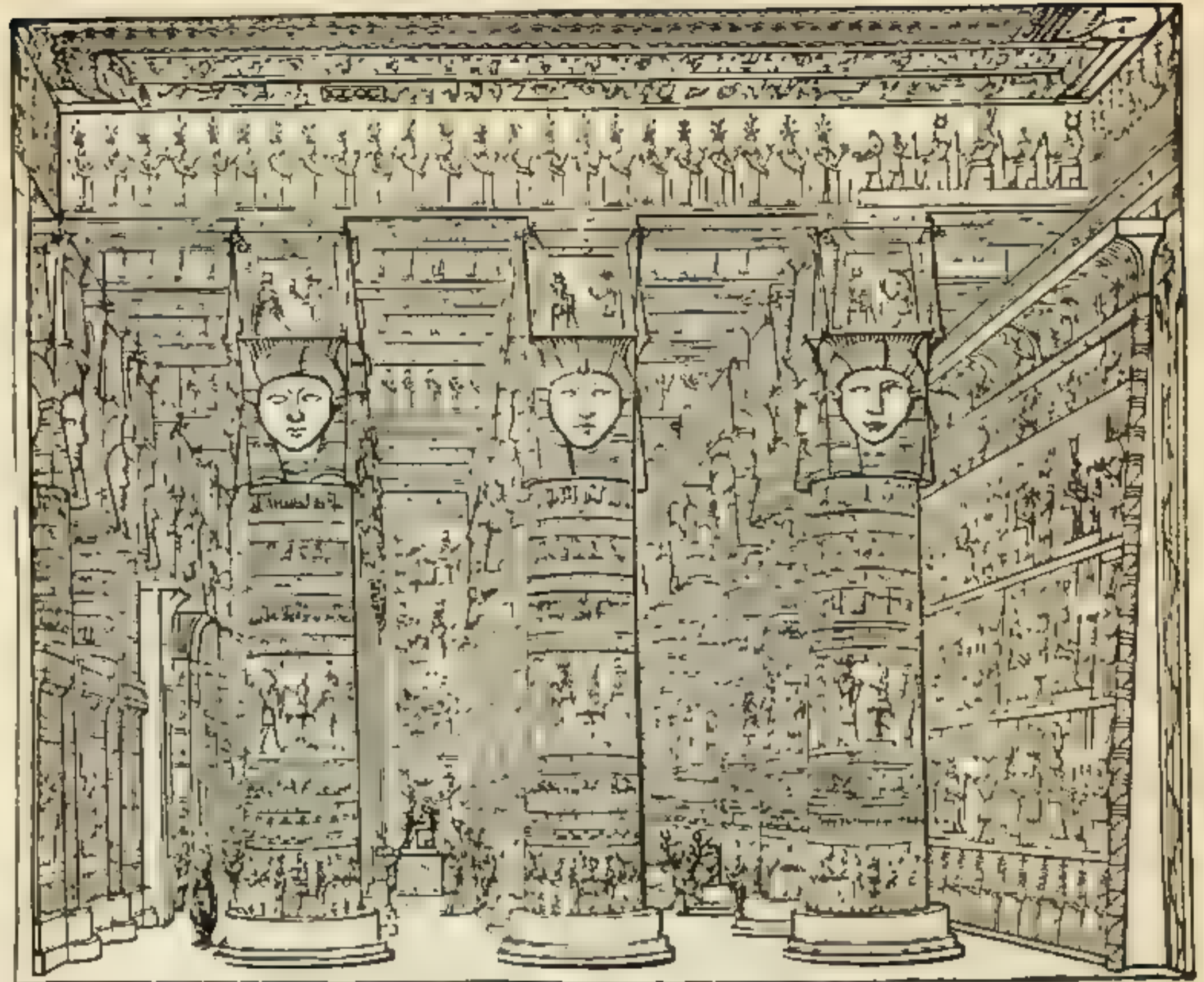
THE ENTROUNEMENT OF JOAS.

THE return of Israel from the Babylonish captivity, and the rebuilding of the Holy City and the Temple, are related with great minuteness in the Books of Esdras and Nehemias. They constitute one of the most important epochs of Jewish history. The temple was twenty-one years in building, and was finished on the third of the twelfth month Adar—February-March, in the sixth year of Darius B. C. 515. The Feast of Dedication was kept with great rejoicing; for "God had made them to rejoice with great joy; the wives also and the children rejoiced; so that the joy of Jerusalem was heard even afar off."

JOAS (abbreviated from Jehoash), the eighth King of Juda, was the youngest son of Ochozias, the sixth king. In the year B. C. 884, he was left apparently the sole survivor of the stem of David, lopped as it had been by repeated massacres. Josaphat's sons were all slain by their eldest brother, Joram. All Joram's sons were killed by the invading Philistines and Arabians, except Ochozias. Ochozias' collateral kindred were put to death by Jehu, and his sons were all massacred by their grandmother Athalia, except Joas, who was saved from that fate by the priest Joad, who concealed him until he attained the age of seven years, when he showed him to the army and people assembled in the Temple, as the true heir of David, and crowned him amidst great rejoicings. Joas reigned forty years in Jerusalem.

DENDERAH is a village of Upper Egypt, near the left bank of the Nile, and stands on the site of the ancient Tentyra. It is important for its antiquities, the most prominent of which is its beautiful ruined temple, which is one of the grandest monuments of ancient art remaining in Egypt. It is 220 feet in length, by 50 in breadth, with a portico supported by 24 columns. The ceilings, walls and columns are magnificently adorned with paintings and hieroglyphics relating the deeds of the ancient monarchs of Egypt. The beauty of these paintings, and the brilliance of their colors, which have withstood the ravages of centuries, excite the wonder and admiration of tourists. The colors are as fresh and vivid as if laid on yesterday.

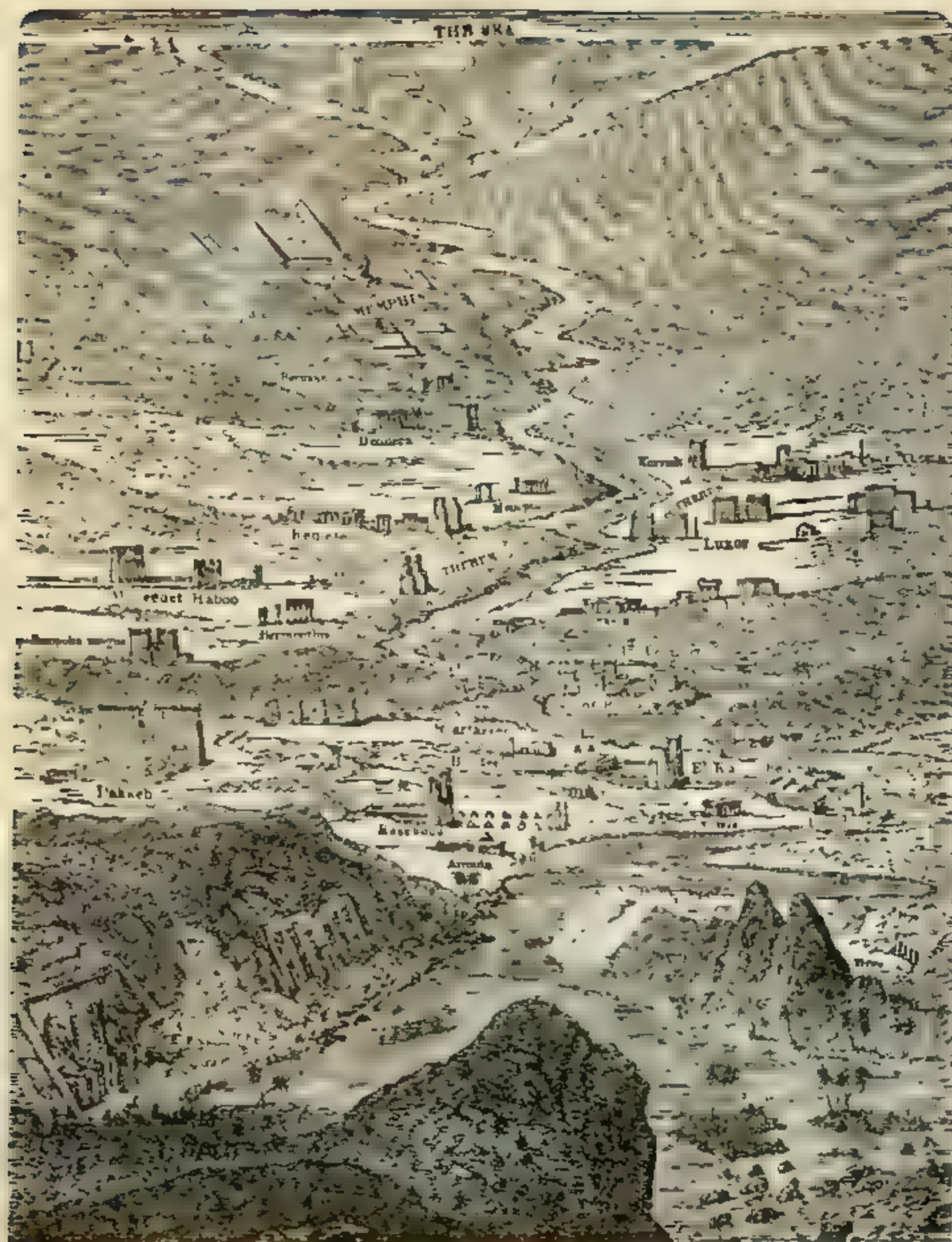
At Ibsambul, in Egypt, are two of the most remarkable structures on the globe. These are the famous rock temples. They are hewn into the solid sandstone which forms the side of the mountain, and in their day were magnificent and imposing works. The fronts were ornamented with massive figures, each of which was eighty feet high. The engraving on the previous page represents the front of one of these temples before its destruction.



INTERIOR OF PORTICO OF THE TEMPLE AT DENDERAH, EGYPT



FRONT OF THE ROCK TEMPLE OF IBSAMBUL, EGYPT.



A PICTURESQUE VIEW OF EGYPT



ANCIENT EGYPTIAN TEMPLE.

Egypt occupies the extreme eastern part of the African continent, from the Mediterranean on the north to latitude 24° on the south, and from the Red Sea on the east to the Great or Libyan Desert on the west. Through the centre of Egypt flows the Nile—its only river. The Valley of the Nile constitutes the only fertile part of the country, and is really Egypt; the fertile land extends only a few miles from the banks of the river on either side. Beyond these strips of land is the desert. About ninety miles from the sea the river divides itself into three separate channels, which enclose a fertile region known as “the Delta,” from its resemblance in shape to the fourth letter of the Greek alphabet. The average breadth of the Nile Valley, from Cairo to the First Cataract, does not exceed fifteen miles. The land in this valley is one of the most fertile regions in the world. The richness of the soil is due to the annual overflow of the Nile, which begins in June, and lasts until December. In ancient times the Delta was thickly studded with cities of note. The most important cities of the kingdom, however, lay within the narrow valley. These were Memphis, just above the apex of the Delta, and Thebes in Upper Egypt. The population of ancient Egypt is known to have been at least five millions, and may have been greater. The people were highly civilized, cleanly in their food and habits, and consequently healthy.

THE public works of the ancient Egyptians were among the most remarkable constructions of any age or people; they were built without regard to labor or expense, and were intended to last far into distant ages. The decay of Egypt after the Persian, Greek, and Roman Conquests, caused these great works to fall into neglect, and many of them were covered over by the sands, which the winds drifted in from the desert. In this way they were preserved until the present day. During the past fifty years many of them have been cleared of the sands in which they lay buried for so long. Modern explorers are surprised at the beauty and freshness of the decorations as well as at the massiveness of the buildings. One of the most remarkable of these ancient structures is the *Menephtheion*, a palace temple of the Nineteenth Dynasty, which was among the grandest works of the wonderful city of No, or Thebes. Thousands of workmen were employed in the construction of this grand building, and the greatest skill in architecture and art was lavished upon it. Its ruins are beautiful and impressive. Not far distant was the famous temple of Karnak, which covered an area of about one and a half square miles. This beautiful temple received its embellishments from a succession of monarchs, who vied with each other in the lavishness of their expenditures upon it. Numerous historical sculptures are carved on the various parts of the temple, and more especially on the interior of its great hall, and furnish vivid representations of the events to which they refer. These sculptures and frescoes constituted the official history of the Egyptian monarchs.



JOB AND HIS THREE FRIENDS

APART from the beauty of its language, and of the subjects discussed in it, the book of Job comprises one of the most touching and memorable instances of unshaken faith in God and perfect submission to his will to be met with in the Holy Scriptures. Job, in his deepest affliction, turned to his Maker, and out of the most agonizing of his sufferings comes the cry, "Though he slay me, yet will I trust in him." His three friends are fair specimens of the self-righteous people of our own day, who can see the hand of God in each and every one of a neighbor's afflictions, and can tell accurately for what sin the visitation is inflicted, but fail to pull out the beam that is in their own eye. In the end God vindicated the righteousness of Job by restoring to him his prosperity, and rebuked the hypocrisy of the three friends, but not Job's confession.



SHAMGAR SLAYING THE PHILISTINES WITH AN OX-GOAD

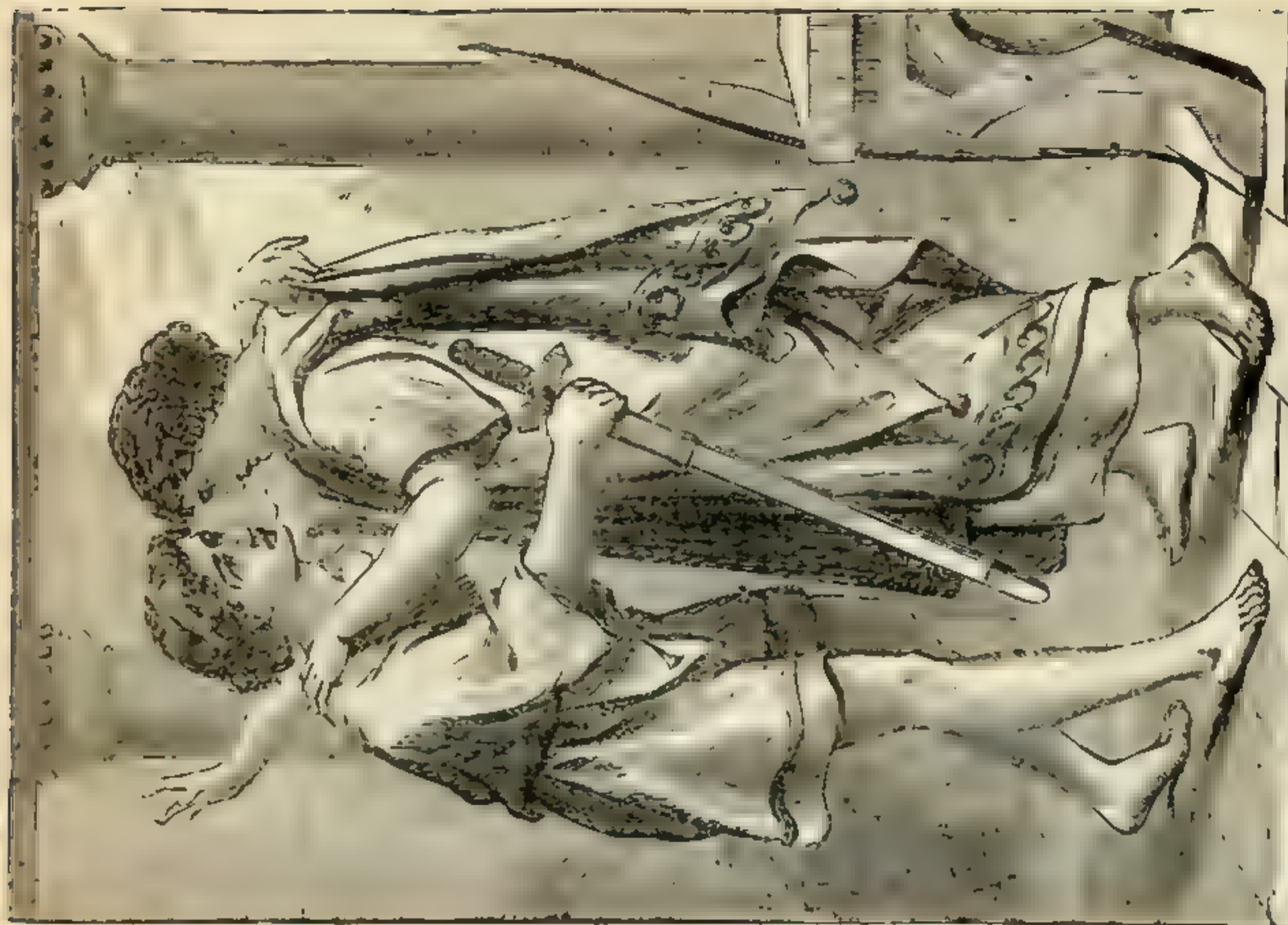
SHAMGAR is commonly regarded as the third of the Judges of Israel. He was the son of Anath, and is memorable for having delivered his country from the tyranny of the Philistines. He is mentioned in the Bible as having slain the Philistines with an ox-goad. The acts of Shamgar seem to have

been like those of Samson, irregular acts of personal prowess, having but little lasting effect on the condition of the people at large. They gave them courage, however, and showed them that the Philistines were not invincible. The deliverance begun by Shamgar was not completed until the time of Deborah and Barak.



SAMUEL CALLED BY GOD.

The prophet Samuel is one of the purest and most striking characters mentioned in the Bible. He played an important part in the early history of the Israelitish nation, and the influence he exercised over his people began in his early childhood. Placed by his mother under the care of the High Priest as soon as he was old enough to be separated from her, he passed the remainder of his life in the service of God. While yet a mere child, it pleased God to make him the medium of announcing to Heli the doom of his house. The engraving represents the child starting up from his sleep in



PARTING OF DAVID AND JONATHAN.

response to the call of the Almighty, and listening to the message with which he was charged. From this time Samuel's prophetic office may be dated.

The friendship of David and Jonathan has always been regarded as the truest type of manly affection. It began with the admiration of the son of Saul for David's heroism and skill in meeting and vanquishing the Philistine champion, Goliath of Geth. Jonathan did not share the jealousy with which Saul regarded his successful

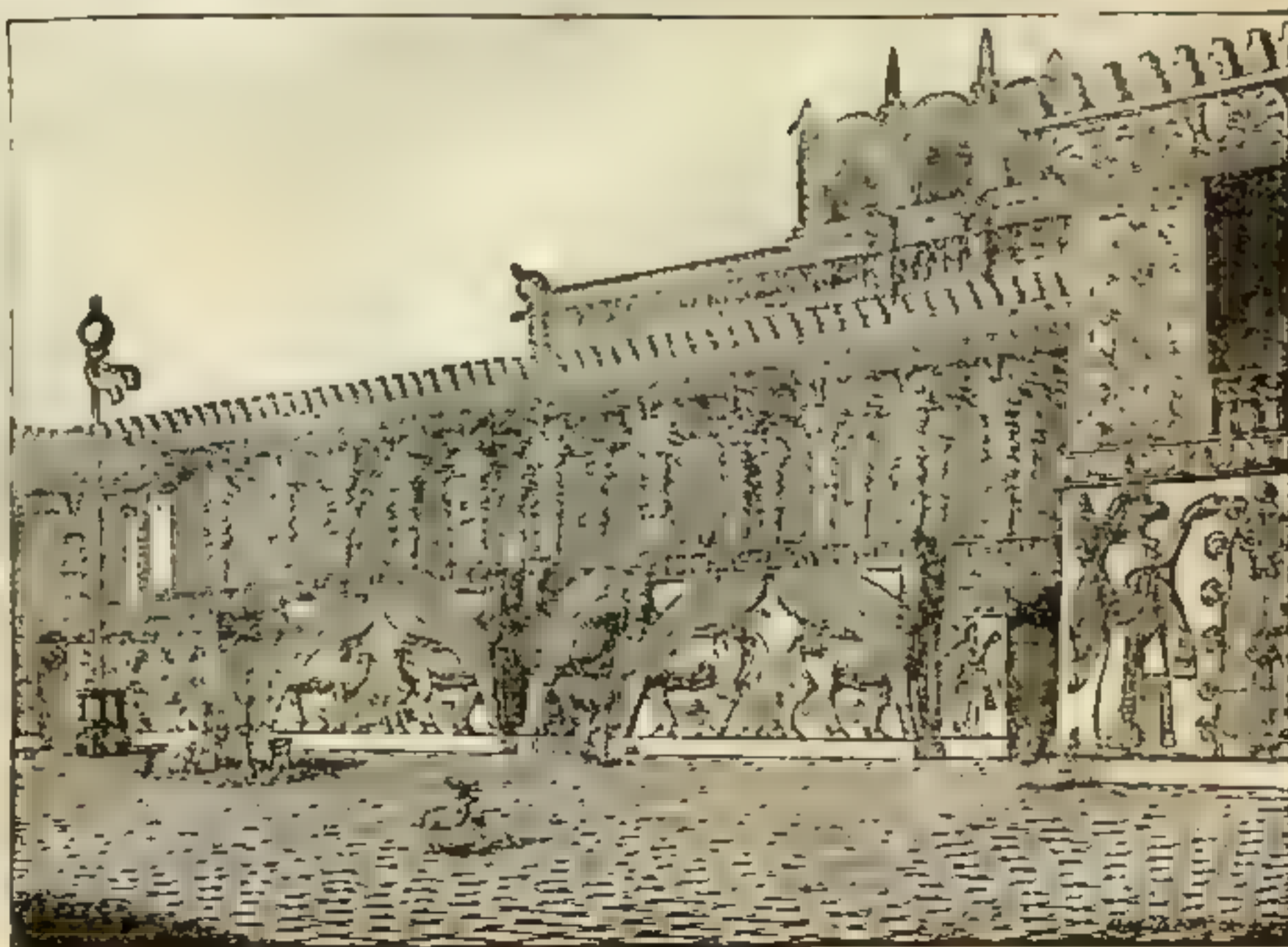
champion, but gloried in David's triumph as though it had been his own. When his father, in after years, persecuted David, and drove him from his home and country, Jonathan's attachment to his friend remained unshaken, and he gave David warning of his danger and enabled him to escape in safety. Their last meeting was in the forest of Ziph, during Saul's pursuit of David. 1 Kings xxi 16-18. All this while Jonathan was aware that David was to be King of Israel instead of himself, but it made no difference in his friendship. His generous heart could not harbor distrust or ill-will.

ONE of the first of the Eastern nations to acknowledge the royal dignity of David, and to seek the friendship and alliance of the Israelitish monarch, was the little kingdom of Tyre, which lay along the coast of the Mediterranean, and adjoined the kingdom of Israel. Hiram, King of Tyre, became the warm friend and ally of David, and sent him rich presents, and cedar timber from the forests of Lebanon, with masons and carpenters to build David a palace. This friendship was renewed by Hiram with Solomon, the son and successor of David, who, as has been elsewhere related, obtained from Hiram the materials of which the beautiful Temple at Jerusalem was constructed and the artisans by whom it was erected.

SARGON was one of the greatest of the Kings of Assyria. He headed a revolt against Shalmaneser, dethroned that king, and seized his crown. He proved himself a great and wise ruler. He built himself an immense palace at Khorsabad, and adorned it with magnificent sculptures and paintings. It consisted of a palace, a temple and an observatory, and was famed throughout the Eastern world for its splendor. The engraving represents the great central court-yard upon which opened the state apartments of the palace, and from which passages led to the women's apartments and the private rooms of the king. Sargon was succeeded by his son, the celebrated Sennacherib.



HIRAM SENDS PRESENTS TO KING DAVID



COURT OF SARGON'S PALACE.



DESTRUCTION OF SENNACHERIB'S ARMY.



JACOB SETTING OUT FOR EGYPT

THE destruction of the army of Sennacherib, King of Assyria, was one of the most terrible punishments ever visited by God upon the enemies of Israel. The Assyrian army was, at the time of the dreadful event, encamped before Libnah, being on the march to Egypt. In a single night 185,000 men were slain by "the angel of Jehovah." This disaster at once put an end to the plans of the Assyrian King,

and he retreated in haste to his own country, where he was slain some years later. The murderers were forced to flee into Armenia, and their brother, Esarhaddon, succeeded to his father's throne.

JOSEPH, after making himself known to his brethren during their last journey to Egypt to buy corn, addressed himself to the task of bringing his father and family down to Egypt, where he could provide for their temporal wants. He sent wagons, provisions, and attendants to his brethren. When Jacob heard that his powerful prince, the Viceroy of the great King of Egypt, who was at that time the sovereign lord of Canaan also, he refused to believe the good

had provided for him, convinced him that his sons had not deceived him. He at once resolved to go down into Egypt, and accept the protection offered him by his beloved son. "And Israel said, It is enough; Joseph, my son, is yet alive; I will go and see him before I die." Having come to this determination, he set out with his whole family for Egypt, where he was joyfully welcomed by Joseph, and given lands by the king.

THE cruel persecutions to which the Jews were subjected by Antiochus Epiphanes, King of Syria, culminated in an attempt to compel the Jews to abandon the worship of God and embrace that of Syria. Mathathias, a Jewish priest of the town of Modin, determined to resist this effort of the king. He slew the royal messenger, and called on his countrymen to unite with him in an effort to recover the independence of their country. His appeal was readily answered, and he and his party took up arms and fled to the mountains, where they were joined by others. He did not long survive his bold effort, and, dying, left the leadership of the patriot forces to his heroic son, Judas, one of the truest heroes of ancient history. The brilliant exploits of Judas won him the surname of *Machabæus*, or "The Hammer." Though Judas was cut short in his great career, his efforts were not lost. Under his successors the independence of Judæa was regained, and the Asmonæan monarchy firmly established on the Jewish throne. The engraving represents and addressing them in those spiriting, stirring words by which he Judas assembling his handful of warriors on the eve of his last battle, encouraged his little band in his attack on the Syrian army.



JUDAS MACHABÆUS ASSEMBLING HIS WARRIORS

THE exploits of Judas Machabæus form one of the most brilliant chapters of ancient history, and stamp him as one of the greatest heroes of any age. With only a handful of poorly armed men he defeated the powerful and splendidly equipped armies of Syria, and won for his country a proud independence and freedom from persecution. His greatest victory was won at Adasa. The Syrian army was routed with terrible slaughter, and Nicanor, its commander, was killed. This victory practically decided the question of Jewish independence, but it was followed by a severe reverse a short time later. Judas was defeated—his army having deserted him save a few devoted souls—at Eleasa, the Jewish Thermopylæ. His great sacrifices and labors bore their fruit, however, and the independence of Judæa was successfully established under his successors.



DEFEAT OF THE SYRIANS BY THE ISRAELITES UNDER JUDAS MACHABÆUS

REBEKAH bore Isaac two sons, twins, born twenty years after their marriage. They were called Esau and Jacob. Esau, the first born, was the father's favorite, and Jacob, the younger, the mother's darling. Esau was red and hairy, and grew up to be a rough, wild hunter, but the smooth Jacob became a quiet denizen of the tent. Esau, as the first born, was heir to the blessings promised to Abraham and his seed; but being careless of these advantages, he sold them to Jacob for "one morsel of food;" and his punishment was in accordance with his sin. Having thus secured his brother's inheritance, Jacob was enabled, through the connivance of his mother, to supplant him at the most critical moment of his life, and to obtain from their father the blessing of Abraham, which he was to hand down to another generation.



ESAU GOING FOR VENISON.

Of the twelve sons of Jacob, the youngest but one was Joseph, the child of Rachel. Although the character of Joseph is one of the purest to be found in Scripture, we see in it the injurious effects of parental partiality. Joseph, elated by his father's preference, became a censor and informer upon his brethren, and thus incurred their bitter enmity. To add to their hostility, Joseph dreamed two dreams, which even his father, who seems to have discerned their prophetic character, censured his imprudence in repeating. In the first dream his brothers' sheaves of corn bowed down to his, which stood upright in their midst; a most fit type not only of their submission to him, but of their suing to him for corn in Egypt. The second dream was of a wider and higher import. It included his father and his mother, as well as his brethren, in the reverence done to him; and the emblems chosen leave little



JOSEPH'S DREAM.

doubt that the dream prefigured the homage of all nature to Him whose sign was the Star of Bethlehem, and of whom Joseph was one of the clearest types.



THE CASTING OF THE RODS INTO THE TABERNACLE.

sign was given of Jehovah's special favor to the house of Aaron. Twelve rods, or sceptres, were chosen for the several tribes, and deposited in the Tabernacle before the Ark, the name of Aaron being inscribed on the rod of Levi. In the morning, Moses went into the Tabernacle and brought forth the rods, and returned them to the princes of the tribes, when Aaron's rod was seen covered with buds and blossoms, even to almonds.

Down al-

monds. The rest were still dry sticks; but his was a living and fruitful sceptre. By the command of God it was laid up in the Ark, for a perpetual memorial against rebellion.



JOSIAH'S COVENANT WITH ISRAEL.

Josiah's covenant with Israel was a solemn act which marked a solemn crisis in the career of Israel. They had obtained the land given them by Jehovah, and had attained that first success, which is always a trial of human power and endurance. And which, in their case, was the test of their faithfulness to Jehovah. Josiah recognized the danger which threatened the nation—of forgetting the Eternal Giver of all their blessings, and of mingling with the people around

after the manner of Core, Dathan, and Abiram—who perished in an attempt to force themselves into the priesthood of the Lord, a new nation at Shechem, and, after reminding them of all that God had

THE SAVIOR IN HIS TRIUMPHAL entry into the city of Jerusalem by the way of the Mount of Olives, with a vast flock of cattle before him, and rending the air with their enthusiastic shouts of welcome. As he reached the summit of the mountain, and turned down its western slope, the City of David lay in full view beneath him. Then, thinking of its high destiny, which it had rejected, and of its sins past and sins to come, and the terrible doom in store for it, the compassionate heart of Jesus was wrung with grief, and he burst into tears and uttered that exquisite and passionate lamentation in which love for his erring people and sorrow for their approaching doom are beautifully mingled.—*L. M. M. 41-44*

FROM Jerusalem, our Lord returned through Samaria, to Galilee, at the close of the Passover referred to in the first paragraph of this page, going to the village of Cana. While there, a certain nobleman, one of



JESUS TEACHING ON THE MOUNT.



CHRIST WEeping OVER JERUSALEM

the courtiers of Herod Antipas, came to him, and begged him to go with him and heal his son, who was lying at the point of death with a fever. Our Lord, after rebuking the courtier for the

spirit in which he had come, declined to go with him, and told him to return home, that his son "lived." That the courtier began to understand the lesson of submission as well as of faith appears from



FEEDING THE MULTITUDE BY JESUS

at which it was performed. It was the season of the Passover, and while Jesus was feeding the people in the Wilderness with bread thus divinely made, their brethren were at Jerusalem eating the unleavened bread of human manufacture.

After having fed the multitude with the loaves and fishes, Jesus sent them away, and directed the disciples to recess the lake to Bethsaida. As the night came on



THE SLEEPING NICOLAS WOMAN.

Jesus watched the lonely vessel, tossed about by the waves and adverse wind. As the night reached its darkest, and the storm its highest, and as the disciples were well nigh worn out with anxious fears, Jesus went to them, walking on the waves, and even then he made as though he would have passed them, but the cry of fresh terror at the supposed apparition was answered by the cheering announcement of his presence. Then Peter presumptuously demanded that if it were Christ, He should bid him come



PARABLE OF THE FIG TREE



PARABLE OF THE WEDDING GARMENT

to him, and being told to come, the Apostle cast himself into the sea and began to walk on the water to Jesus, but, alarmed by the fierce wind and the waves, his courage failed him, and he would have sunk had not Jesus stretched forth his hand and caught him, gently reproaching him for his lack of faith.

In order to avoid the wrath of the Jewish leaders who were continually conspiring against his life, Our Lord frequently withdrew into remote places. On one occasion he even went into the region of

Tyre and Sidon, going as far as Decapolis. His stay in Phœnicia was marked by that condescension to the prayer of the Syro-Phœnician woman (a native of the country, but of Greek education), which was the first case of his performing a miracle for and recognizing the faith of an actual heathen. Her daughter was "grievously vexed with a devil," and she besought the Lord to come and heal her. After subjecting the faith of the woman to a severe test by seeming to refuse her petition, the merciful Saviour commended her submissive trust in Him, and granted her prayer; "and her daughter was made whole from that very hour"—Matt. xv. 28.

THE Parable of the Fig Tree, illustrated in the accompanying engraving, is related in the thirteenth chapter of St. Luke's Gospel, and illustrates the long-suffering and forbearance of God toward those whose lives yield no fruit unto righteousness, and also the result of a persistence upon their part in evil doing.

It is the custom in the East to make marriages the occasion of great rejoicing. Each guest is required to attire himself in garments suitable to the occasion, and a neglect to do this is considered an insult to the host. Our Lord has taken this custom as the subject of the Parable related in the twenty-second chapter of St. Matthew's Gospel, from which we may learn the necessity of providing ourselves with the wedding garment of righteousness, without which no man may be admitted to the marriage supper of the Lamb. It will be interesting to note here that the Bible doctrine of marriage is that of one wife to one man. Indeed the rule of

monogamy is taught from the example of the earliest patriarchs. In the purer race of Seth this rule was adhered to, polygamy being introduced by the more corrupt race of Cain. Polygamous marriages were tolerated by the civil law at a later period, but the Bible is full of instances of the evils resulting from them, and the lesson which it teaches against them is plain and unmistakable. Indeed the principle of monogamy was retained, even in the practice of polygamy, by the distinction made between the chief or original wife and the secondary wives. The Mosaic law aimed to mitigate and



MARY HATH CHOSEN THE BETTER PART.



JESUS WASHING PETER'S FEET.

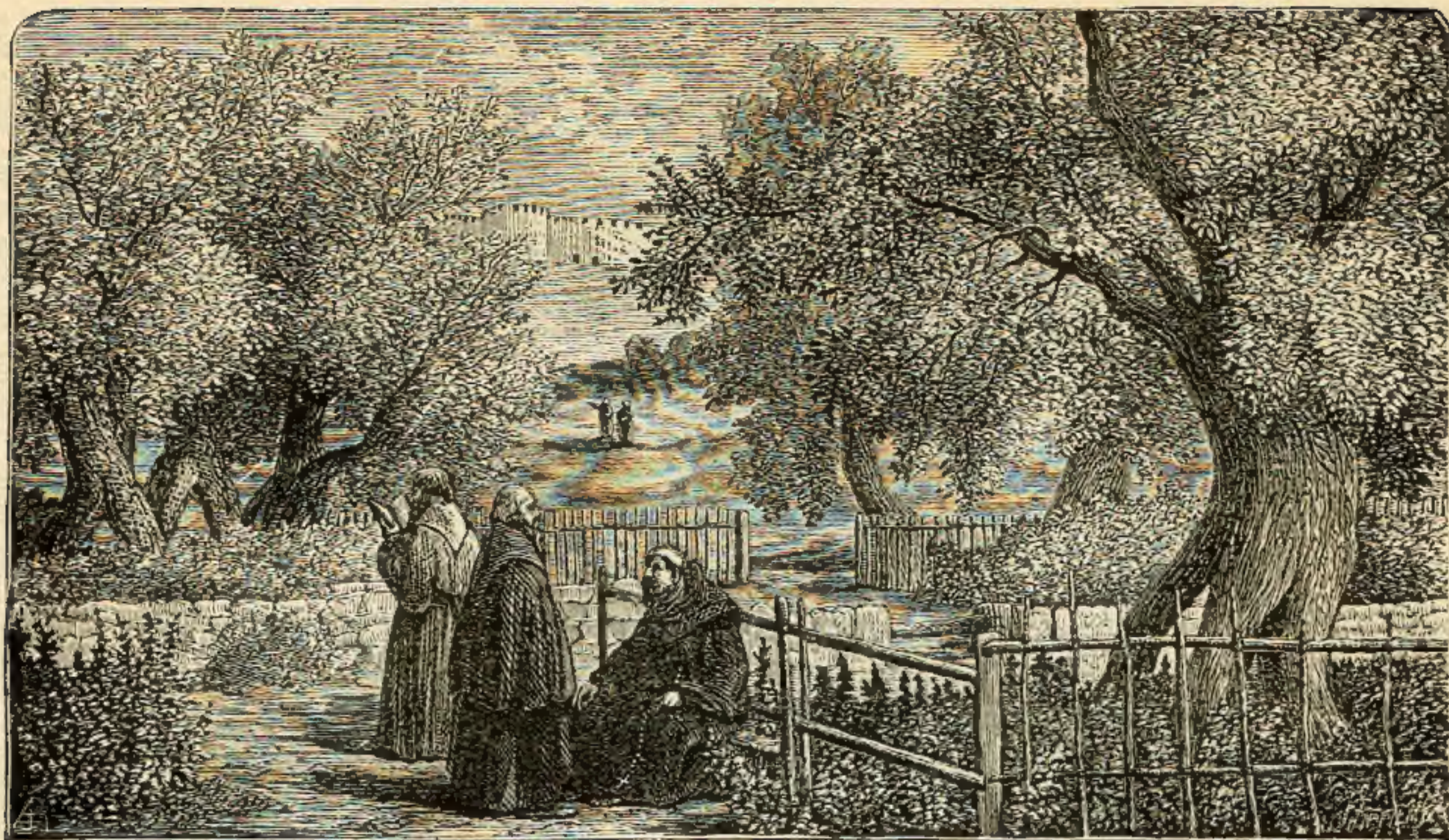
riage where a true marriage had existed.

THE two months between the Feast of Tabernacles and that of the Dedication, at the close of Our Lord's ministry, seem to have been spent by him partly in Jerusalem and partly in its neighborhood, especially in that happy home at Bethany, the house of Lazarus, and his sisters Martha and Mary. The zealous, active Martha, who seems to have been the elder sister, was the first to receive Jesus into the house, where her gentle sister Mary sat at his feet and heard his word. Busied with the cares of hospitality, in which she desired to show such a guest unusual honor, Martha appealed to Jesus to command her sister's help. But he assured her that all her anxiety was superfluous, compared to the one thing which alone is needful, and Mary had chosen that good part which would be hers forever. Though Martha needed the lesson, as she afterward needed a rebuke to that impatience which often goes with zeal, we must not misunderstand the narrative, as if she were altogether wrong. Her zeal was honored in its turn; and she had equal share with her brother and sister in the Lord's affection.

DURING the Last Supper, on the night before the Crucifixion of Jesus, the disciples again raised the old question of who should be the greatest in their Lord's heavenly kingdom. The Saviour decided the question by telling them that he was greatest who was willing to be the servant of the humblest, or in other words who was willing and ready to make any sacrifice for the good of the others. He then rose from the table, and preparing himself, gave them a touching example of humility and proof of his love for them by washing

discourage the evil practice, but the reform was of slow growth. In the post-Babylonian period monogamy appears to have become more prevalent than at any previous time; indeed we have no instance of polygamy during this period on record in the Bible, all the marriages noticed being with single wives. Our Lord and His apostles re-established the integrity and sanctity of the marriage bond by the confirmation of the original charter of marriage as the basis on which all regulations were to be formed, and by denying to their followers the freedom of divorce and remar-

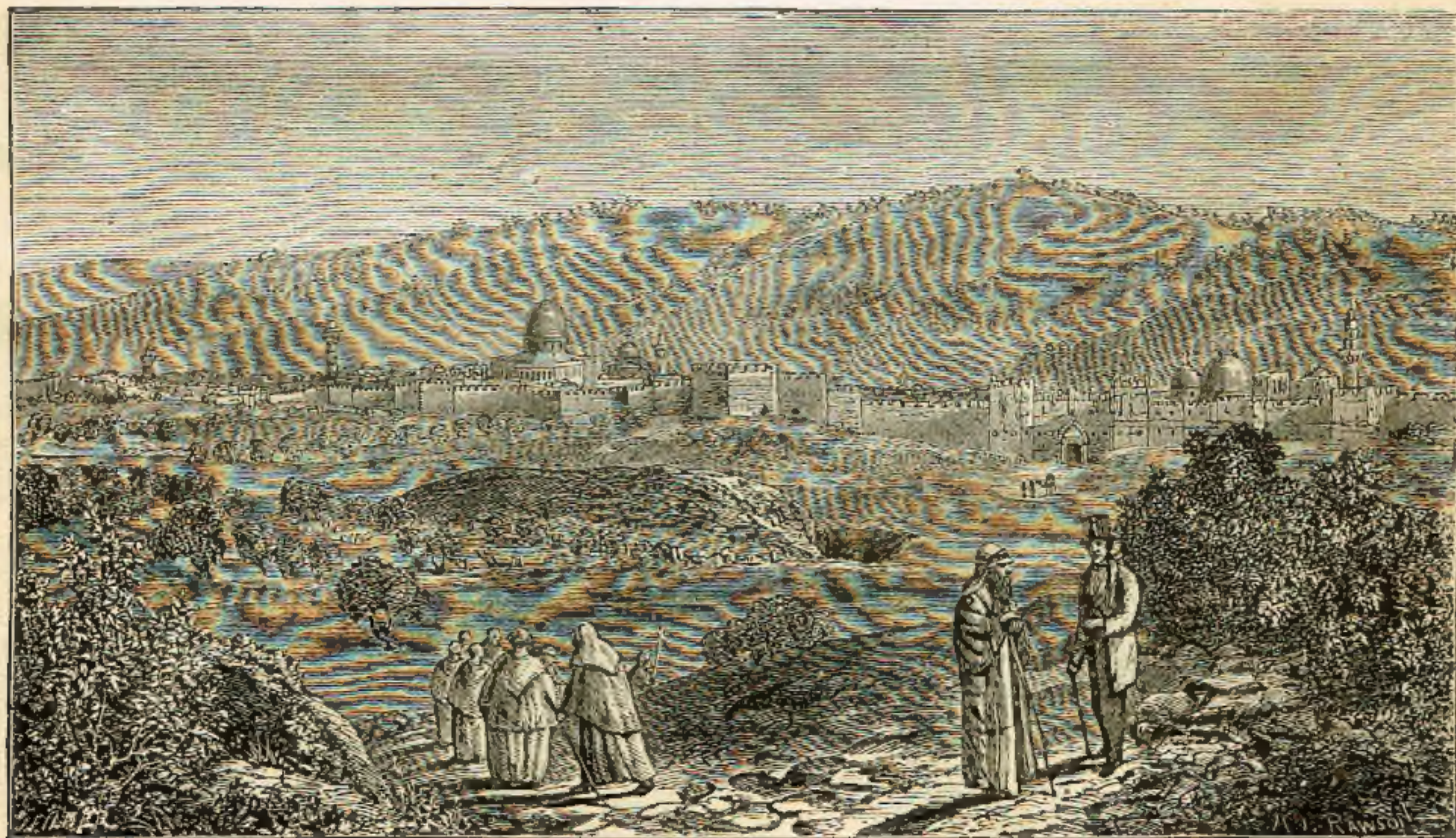
their feet, an act which was regarded as the humblest of all menial services. The impetuous Peter at first refused to allow his Lord to perform for him what he regarded as an act too humiliating to him, but Jesus told him that this washing was a sign of union to him. Peter then asked that Jesus would wash not only his feet, but his hands and his head. Our Lord's reply taught the distinction between the washing which renews the nature, and that which needs daily repetition to cleanse from daily pollution.



THE GARDEN OF GETHSEMANE.

THE word "Gethsemane" means a small "farm," and is the name given to a garden situated across the brook Kidron, at the base of the western side of the Mount of Olives. It was a place of more than usual seclusion, and our Lord often retired to it for meditation.

It was the scene of our Redeemer's agony on the evening preceding his Passion. A modern garden, in which are eight venerable olive trees; occupies the spot. These trees were doubtless planted here by Christian hands after Titus had cut down all the original growth.



GOLGOTHA.

A SHORT distance beyond the Damascus gate of Jerusalem is a spot known as the Grotto of Jeremias. It is a huge cave excavated in the rock, and appears to be a section of an old quarry. Beside it is another cave, latterly used as a reservoir. Some writers argue that this spot is the true Golgotha, and that our Lord suffered death upon the Cross here,

and not upon the traditional site marked by the Church of the Holy Sepulchre in the city. There is here a remarkable skull-shaped hill, which, it is asserted, gave the name of Golgotha (the place of a skull, or skulls) to the spot. The magnificent sepulchre which adjoins this rock is supposed by these writers to have been the burial-place of Jesus.



CHRIST HEALING THE BLIND.

he received the tidings of what he knew to be the mortal illness of his friend Lazarus. He returned to Bethany, and notwithstanding Lazarus had lain in the grave four days, he brought him forth restored to life and health. Thus did our blessed Lord manifest his Divine power over man's last and most dreaded enemy; but the Jews still refused to believe on him.



CHRIST RAISING LAZARUS.

The friendship which existed between Jesus and the family at Bethany, furnished the occasion of Our Lord's greatest miracle. Being compelled to leave Jerusalem by the renewed plots against him at the Feast of the Dedication, he retired beyond the Jordan, to the place where John first baptized, and remained there for some time, receiving many new disciples. He seems to have been still at Bethabara when

SEVERAL times during his sojourn on earth, the Saviour exerted his Divine power to restore sight to men who were blind. On one occasion two blind men were given their sight, in the vicinity of Capernaum, as related by St. Matthew, ix. 27-31. Again a blind man was given his sight near Bethsaida, Mark xiii. 22-26. A man born blind was made to see, at Jerusalem, John ix. Finally, two blind men were restored their sight near Jericho, Matt. xx. 30-34. Sight being the gift of God alone, no mere human being could by any power or art of his own bestow it upon one who had never possessed it, or restore it to one who had lost it.

IN the beautiful parable of the Good Shepherd (John x.) Our Lord teaches us the nature and strength of his love for his followers. As the shepherd watches over and cares for the safety of his flock, even so the Lord Jesus, who styles himself the "Good Shepherd," takes his people under his own protection, aiding them in their moments of weakness, guarding them from danger, and leading them along the paths of life best suited to them, bestowing his tenderest and most compassionate care upon the weakest and most helpless of his flock.

It is agreed by the great majority of critics that the Revelation of St. John, which forms the last message addressed to his church by Christ through the medium of his Apostles, was written A. D. 95-97. St. John was banished by the Emperor Domitian to the island of Patmos for his testimony in behalf of the Gospel, and while there he wrote the book which forms the close of the New Testament Scriptures.



THE GOOD SHEPHERD.



ST. JOHN WRITING TO THE CHURCHES.

Our Lord teaches a most important lesson in the parable of the Talents. It is man's duty to make the best use of the faculties with which his Creator has endowed him, not only for his advantage, but for the advancement of the cause of the Almighty, who will demand an account of the use that has been made of them. Men cannot hope to escape this responsibility by letting their gifts remain unused. Each man has a part to play, and he must act in such a manner as to benefit his fellow-men as well as himself. The parable is also intended to teach another lesson, namely: that all men may learn how they ought to watch and prepare for the last day. It

has a great affinity to the parable of the Pounds mentioned in St. Luke xix. 11; but this last was spoken at a different time, place and occasion. It differs also in some points. The parable of the Talents shows, also, that we can do no good of ourselves, but only by means of God's grace, though he requires our co-operation; since the servants could only make use of the talents given them to gain others. And we are also taught that only an account will be taken according to what we have received, and that however mean and despicable our abilities may be, we still have an equal facility with the most learned of entering heaven.